Together

Feeding Hungry Men

In color: Pakistan

How to Argue Against Gambling

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Midmonth Magazine for Methodist Families January 1961

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American Methodism's first missionary:

He Came a Singing!

"SING MORE!"

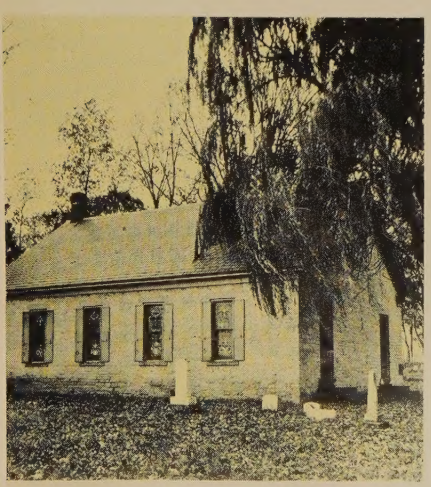
That message, signaled by grunts and grins, welcomed John Stewart to campfire circles of the Wyandot Indians at Upper Sandusky, Ohio, in 1816. They couldn't have known it, but American Methodism's long record of missionary outreach would start from that event—for it led, three years later, to establishment of the Missionary and Bible Society of the Methodist Episcopal Church.

John Stewart was an unlikely candidate for greatness. He was a reformed drunkard, half-educated, and only recently had been converted at a Methodist camp meeting in roistering Marietta. But he had a sweet tenor voice and loved to sing hymns and spirituals learned back in Virginia, where he had been born of French-Negro-Indian stock. Roman Catholic "black robes" had been accepted, then driven out, by the capricious, often-drunk Wyandots. They wanted nothing of Christianity—until John Stewart came a singing.

Lilting spirituals needed no translator, but Stewart's exhortations did. Fortunately, William Walker, a government Indian subagent, persuaded Jonathan Poynter, a Negro reared by the Wyandots, to interpret for the evangelist. Soon Stewart was reaping converts, including Poynter and several chiefs. By 1819, when Stewart finally got a local preacher's license, other ministers were volunteering to help.

But the sweet-voiced mulatto had sung his way into Wyandot hearts. He died in 1823, yet the Indians didn't forget him 20 years later when they touched pen to a treaty assigning them to new homes in Kansas. At their request, the mission church, built in 1824, was forever to be held by the Methodist Episcopal Church.

You can see it today, that little stone church with its two hallowed acres. It is one of Methodism's 10 official shrines, so named by the 1960 General Conference [see the *Methodist Americana Map,* November, 1959, page 61]. Had you been at Upper Sandusky last September 25, you would have witnessed a reverent ceremony in which a plaque was dedicated to the Methodist troubador who sleeps in the churchyard. Not forgotten is his golden voice, which a century and a half ago loosed the chain reaction of events that led American followers of John Wesley to translate into action his dictum: "I look upon all the world as my parish."



It was harvest-festival time in the Wyandot country when Stewart came to sing and tell the story of Christ. Eight years later the open shelter in the painting was replaced by a mission church, shown (left) as it stands today.

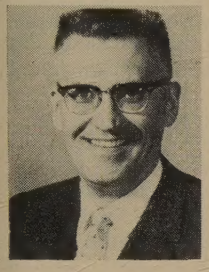
Together / SAN FRANCISCO Area *NEWS* Edition

JANUARY, 1961

Bishop Announces New Area Appointments

The appointment of two new district superintendents and six shifts in pastoral appointments, all effective January 1 according to Bishop Donald H. Tippett, have resulted from the election of Dr. Elliott Fisher of San Jose to the general secretaryship of the Commission on Promotion and Cultivation Chicago.

The Rev. Herbert W. Neale, pastor of First Church, Campbell, since 1951, will succeed Dr. Fisher as superintendent of the San Jose District. Neale came to the West in 1947 as pastor of the Santa Clara Avenue Church, Alameda. Earlier he served churches in New Haven, Conn., and on Long Island. In the California-Nevada Conference he is vice-president of the United Methodist Crusade and a member of the Commission on World Service and Finance. He has been chairman of the Board of Ministerial Training and a member of the Board of Education.



Mr. Neale

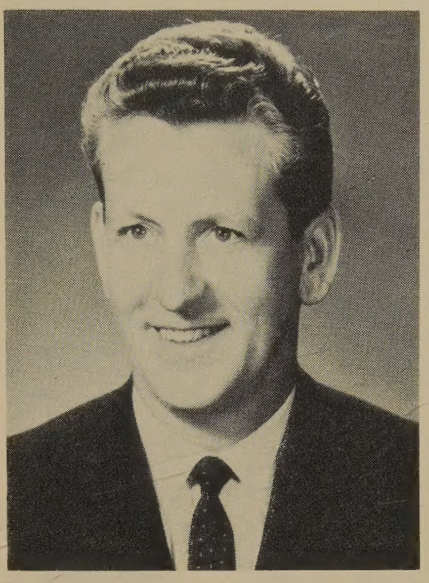
The Rev. Shirley T. Sherrill, pastor of First Church, Santa Rosa, was named superintendent of the Shasta District when the Rev. William H. Gould, completing six years in the post, was appointed to replace Neale as minister of the Campbell Church.

Mr. Sherrill

At Santa Rosa since 1952, Mr. Sherrill earlier served charges in San Francisco and Selma after transferring from the New England Conference in 1945. His California-Nevada record includes five years as chairman of the Conference nominating committee and four years on the Board of Ministerial Training. He is a former director of youth work for the Redwood Empire District and in 1956 was a delegate to the World Conference of Methodism at Lake Junaluska, North Carolina.

Mr. Gould will be ending 12 years residence in Chico where he was pastor of Trinity Church for seven years before becoming Shasta District superintendent.

Named to the Santa Rosa pulpit is the Rev. Howard B. Daulton, pastor at First Church, Yuba City, since 1951. The Yuba City appointment goes to the Rev. Edgar Nelson, Mill Valley minister since 1956. He will be succeeded there by the Rev. G. Russell Oaks, now in his seventh year as pastor of St. Paul's Stockton. Coming to St. Paul's will be the Rev. Robert B. Sanford, pastor of the Marysville Church since 1957. Coming to Marysville is the Rev. Royal C. Satterlee, newcomer to the Conference who has been minister of youth on the staff of First Church, Palo Alto, since September 1.



Paul Y. Yinger, minister of the Piedmont Community Church, will be the featured speaker for the annual dinner meeting of the Northern California-Nevada Council of Churches, January 19, at the Scottish Rite Temple, Oakland. Reservations may be made by mail or telephone to the council headquarters at 83 McAllister St., San Francisco. Call UNderhill 1-4726.

WSCS and Methodist Men Hold Big Meetings

Methodist men and women both staged major, Conference-wide events in the late fall. More than 750 ladies attended the 20th anniversary meeting of the Woman's Society of Christian Service at Richmond's civic auditorium on October 27.

Methodist Men scored a new high when they registered over 350 for the annual weekend convocation at Mt. Hermon, November 4-6. (*See picture top of page A-2, column 1.*)

Great Presidents

The WSCS greeted four of the seven presidents who have served since the society was organized in 1940, heard Mexico missionary Faith Richardson, and laywoman Emma Baumgardner of Tracy in world reports, an address by field worker Marguerite Sells, and a 20th-year observance script written by Mrs. Howard Stickland of San Jose to trace two decades of the society growth, and read by Mr. and Mrs. Art Farey of San Francisco. President Mrs. Ted Baun of Fresno presided.

Study Communications

The Methodist Men heard Carlton S. Smith speak on *Christianity—in the Space Age* and then studied seven phases of communication in a series of seminar-workshops, Christian communications between God and man, husband and wife, minister and layman, youth and adults, through mass media, on the job, and between the church and a secular world.

The Bishops Company played *Cry, the Beloved Country*. Bishop Donald H. Tippett delivered the closing sermon, expanding on the communications theme.

Four Conference Woman's Society of Christian Service presidents who attended the 20th anniversary meeting (left to right) are: Mrs. Rector W. Johnson; Mrs. Ted F. Baun, the current president; Dr. Evelyn Berger, the first president; and Mrs. James P. Howell.

Two new district lay leaders who were active at the annual Methodist Men Convocation are Edgar Crigler (left) of the Central District, and W. L. "Tommy" Thompson of the Golden Gate District.

United Methodist Crusade

It's the *United Methodist Crusade.*

After preliminary planning under the working title, "Long Range Financial Program," the stewardship and capital funds project authorized in June by the Annual Conference, became officially the United Methodist Crusade in November.

The general committee adopted the name after careful consideration of many title suggestions.

First phase of the Crusade is a period of emphasis on the stewardship of possessions during the winter and spring months. Second phase is the finance campaign in the fall of 1961 to develop resources for four conference agencies: Fred Finch Children's Home, Methodist Student Centers, Methodist Camps, and the College of the Pacific.

The calendar calls for selection of Crusade chairmen and initial planning meetings of group leaders in early December, and a Conference-wide series of subdistrict Stewardship Institutes in January and February.

Starting late in February all this "tooling up" is expected to result in an intensified program "lifting up" stewardship through special sermons, lay speakers, congregational meetings and dinners, panel discussions, dramatic presentations, displays, publications, and dedication services—plus other original activities that will be developed by creative people throughout the churches.

A Layman's Witness

The sermon by Dr. Crispin Villanueva, M.D., at Fellowship Church, Vallejo, on October 16, was only one of scores delivered for Laymen's Day at churches throughout the conference. But it may be unique among them as an original expression of faith. The doctor is medical director of the Solano County Hospital. The following are excerpts.

"Talking with a student of religion the other week . . . I was surprised at his curiosity of medicine; he was surprised at my curiosity of religion.

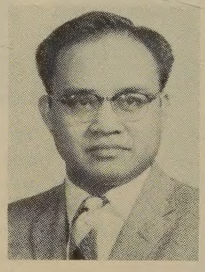
"He asked me if there is any biological basis for the existence of the soul. He was wide-eyed when I said there might be. I told him about the part of the brain which is the origin of our emotions . . . about the areas of the brain which take care of our thinking and our knowing.

"He smiled skeptically at me and gave a theological definition of the soul . . . It was my turn to ask him how he could explain the concept of the immortality of the soul. His reasoning was this: . . . all the phenomena of nature are evidence of a grand scheme of God. In this magnificent design, he said, it is hard to imagine that man, God's nearly perfect creation, should die. Something within him, the Soul, must live on forever.

"Let us try to understand our religion. Let us study it . . . Let us make it sturdy and practical.

"How did you meet your God? . . . I met my God in a strange place. It was in an autopsy room . . . I was second year in medicine in 1952 . . . it was my turn to do my first complete autopsy . . . while I went on with my dissection, thoughts came to my mind.

"This man was alive yesterday, but now his vital functions have stopped, and he is dead. Why did he die? Why does man die after living a number of years? Did God really create men to die? Or is every man a little Christ with his own resurrection when he dies?



Dr. Villanueva

"The cause of death of this man proved to be cancer . . . there was no surprise diagnosis. But that did not answer my question of why this man died. In that misty postmortem room I realized, for the first time, that there must be someone who says when a man is to be born or is to die.

"There are innumerable ways of meeting God. . . . It is good to remember, once in a while, how we acquired our religion. We can see it then in its right perspective and practice it more effectively.

"One observation frequently seen in critically ill patients is the change in the face of the patient who will improve. While he was restless or in delirium, he is now quiet, resigned, with a quiet look on his face. It is a look of peace with God. We call this the crisis of the illness. The patient will then improve. The patients who continue to be restless usually die.

"I believe it is the faith of these patients, a complete trust in God, that makes them well. This relinquishing of responsibility, from himself, from the doctors, to God, is the decisive occurrence. Tranquility comes and healing begins.

"We do not have to wait for an emergency to apply our faith . . . As you know, the desire for mental peace, for happiness is the quest of man from his birth to his death. We can find it only through faith . . . Faith gives us strength . . . we should use our faith to understand life in terms of immortality.

Slate Dr. Ralph Sockman For COP Founders' Day

"Why not plant the germ of a university and give it a big name to grow up to and into? And give it the name we did, half laughing and half prophesying as we did it."

Thus is recorded one of the organizers of California's first college, founded in 1851, the University of the Pacific. Sixty years later, however, a president of the institution said:

". . . it was hoped that it might eventually expand to the status of a university. The hope was never realized . . ."

The name was changed then, in 1911, to College of the Pacific. But today the ancient prophesy has been fulfilled, and on January 6, when Pacific celebrates the 110th anniversary of its founding, California Secretary of State Frank C. Jordon will sign a new charter renaming this Methodist area college the University of the Pacific.

The action will feature the Founders Day Convocation at 8:00 p.m. in Pacific Auditorium on the campus in Stockton. It was on January 6, 1851 that an educational conference of pioneer Methodists, laymen and ministers, was convened in San Jose and drafted a resolution calling for "the founding of an institution of the grade of university."

Dr. Sockman

The historic rechartering, coupled with the engagement of Dr. Ralph Sockman of New York, one of Methodism's great voices, to deliver the principal address, is expected to pull a capacity-plus audience for the Founders Day convocation.

Under the leadership of Dr. Robert E. Burns, president since 1946, Pacific has in fact become a university in structure and standards. Now serving more than 3,000 students annually in regular and summer sessions, Pacific operates four professional and graduate schools and a division of graduate studies, as well as the college of liberal arts—which division, incidentally, will continue to bear the name, College of the Pacific.

The Founders Day convocation is open to all without individual invitation. No reservations are necessary.

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Advanced Church-School Program at Burlingame

First Church, Burlingame, has begun its eighth year of an unusual plan for Christian education which co-ordinates traditional services of worship with instruction for all age groups.

The Children's Division of the church school, nursery through junior ages, meets for a full two and a quarter hour session starting at 9:45 a.m. During the first hour adults are meeting in the first of two worship services, while youth groups are having class sessions. At the second hour of worship, 11 a.m., the youth groups are in the worship service, furnishing music by their own choir, while adults meet in class sessions.

This program permits parents to attend both church school and worship services while their younger children continue in the "extended session." The schedule has developed an adult department said to be one of the largest in the Conference, with average attendance of approximately 150 out of a total attendance at church school of about 500.

The program was undertaken after a study of local problems and programs of numerous other churches. Established on a trial basis, it has proved successful enough that there is now no thought of returning to a single-hour church-school program. The plan also permits double use of classrooms by youth and adults, solving space problems.

The educational program is under the direction of Harold Buzan, as chairman of the Commission on Education, with administration supervised by the Rev. Charles Stanley, minister of education.

Celebrate Anniversary

A Heritage Tea was held by the WSCS of the Petaluma Church, celebrating the 20th birthday of the organization. Charter members were guests of honor. A short program was given, with four speakers each highlighting five of the 20 years, and a candle was lighted for each five years from a center candle, representing the Light of the World.

The program was arranged by Mrs. Lynn Richey, the first president of the Petaluma Society, assisted by Mrs. Heimer Carlson, Mrs. Melvin DelMaestro, Mrs. C. W. Carpenter, Mrs. William Gardiner, Mrs. Elwood Welch, and Mrs. Manuel Miller.

Presiding at the beautifully appointed tea table were Mrs. Elwood Welch, president of the society, and Mrs. William Gardiner, president of the Wesleyan Service Guild.

To Name a Church

The former Orinda-Moraga Church has a new name—and here is how, as reported November 7 in the church newsletter, *Methodist Matters:*

"The committee report had been rejected. The Quarterly Conference was at an impasse. Then, a baby cried and an idea was born. Why not St. Mark's? The response was immediate . . . person after person gave approval. It had appeal, it had meaning, it was a name to grow on and with. Our church is now St. Mark's Methodist Church."

The baby that cried?—the seven-months-old son of pastor and Mrs. John L. Dodson, brought to the meeting in the arms of his mother. The baby's name?—Mark.

Servicemen's Day

Temple Church of San Francisco recently held its third annual Servicemen's Day honoring military personnel of the Bay Area. The guests were invited to attend church (in uniform) and to a luncheon featuring "home-cooked food." Cars were sent to Treasure Island to transport them.

Make Stewardship Film

Deep Is the Hunger, filmstrip production in color and sound produced by First Church, Palo Alto, as a prelude to Loyalty Sunday there, is a beautiful "devotional documentary." It illustrates the meaning and rewards of Christian stewardship without ever using the words budget, finance, percentage, pledge, or apportionment.

Using many scenes from the activities of the Palo Alto Church and the lives of representative members, the story demonstrates the deep hunger of all to be able to give freely of themselves in order to be vitally involved in the fellowship of man and God.

Deep Is the Hunger was written and directed by Mrs. Ernest Troutner. She was aided by readers and musicians of the church and scores of members who appeared in the picture compositions. The local scenes were the photography of Robert Mayne, Todd Snyder, and several others. Original music for the production was composed by Gordon Stewart, choir director at St. Andrew's, Palo Alto.

After five performances of the 36-minute production for a series of congregational dessert meetings in Fellowship Hall, the film was shown in six group quarterly conference sessions throughout the San Jose District.

Asbury Hall, new co-operative living center at Chico State College, opened this fall. WSCS groups throughout the conference aided the project, sponsored by Trinity Church, Chico, WSCS. Left to right are senior Jeanne Futter, freshman Carol Forst of San Mateo, housemother Mrs. Myra Cox, house manager Kay Jett of Redding.

McConchie Hall Dedicated

Honoring the parents of Mrs. Fannie McClanahan, a member of the Reedley Methodist Church, a new College of the Pacific woman's residence hall was named McConchie Hall at dedication ceremonies held in Stockton.

Mrs. McClanahan recently gave the college title to her 55-acre fruit ranch, valued at $110,000. Her gift made possible the naming of the hall in memory of her late parents, John D. and Marietta McConchie of Reedley.

The recently completed $140,000 structure houses 44 freshman women students.

Study Sessions at Glide

The theology and the philosophy of evangelism were explored, respectively, by Dr. Dwight E. Loder, president of Garrett Biblical Institute, and Dr. Russell J. Humbert, president of DePauw University, at the 8th annual Glide Foundation School of Evangelism in San Francisco in November.

Under the general theme, *Evangelism on Campus and in Church,* the two administrators probed deeply into the implications of evangelism in the contemporary scene. Despite the fact that the school opened on election day, they spoke to the largest group of ministers and laymen yet assembled for the annual study sessions.

Declared Garrett's president, Dr. Loder, "We are living in a miracle age of technological advance in which man suffers from meaninglessness, lostness, and overactivity. We fill life with a flurry of activity rather than run the risk of thinking . . . but the time is ripe for a major break through in human relations.

"Christ died not only to become a fact of history, but he returned . . . This is heresy, I know, but have we glorified the cross out of proportion to its place, till we see only Jesus' sacrifice of life? . . . There can be no shadow from the cross unless there is behind it the light from the empty tomb. The Christian church is not the church of the cross, it is the church of the risen Christ."

Dr. Humbert also described the "instant" generation of today, lacking in perspective and historical understanding. He called for "new dimensions" in evangelism. Of the campus scene, he said, "Liberal education at its best has always been generated by the church." He pictured the commission of Christian education as "to get young people on a college campus to stand tall in a dwarfing world."

Faith of Our Fathers

Faith of Our Fathers, San Francisco Area radio program, is carried to virtually every corner of the California-Nevada Conference by 10 broadcasting stations. Nine release the quarter-hour meditation on Sunday mornings: KERN Bakersfield at 9:45, KBEE Modesto 7:45, KSDA Redding 9:30, KOH Reno 7:45, KTIP Porterville 8:00, KFBK Sacramento 7:15, KSFO San Francisco 7:45, KSUE Susanville 7:45, and KSYE Yreka 8:30. One station, KDAC Fort Bragg, airs the program at 7:30 p.m. Tuesdays.

Speaker for the month of November was the Rev. William Sanford of the Paradise Church. In December, the Rev. Lloyd Wake, Pine Church pastor of San Francisco, is being heard, while the Rev. Richard Hart of Wesley Church, Bakersfield is scheduled for January.

Two Ministers to Study in England

Two northern California ministers will go to England in April for three weeks of study in evangelism at Luton, industrial suburb of London.

The Rev. Sigmund C. Schade, minister of the El Sobrante Church, Richmond, and the Rev. Charles A. Woodworth of the church at Willits, were named to represent the California-Nevada Conference of the church at the unique school conducted by the Rev. William Gowland, British Methodist minister famed for his effective evangelistic work in the industrial community of Luton. They will return to direct pilot projects in California.

Announcement of the special assignments was made November 10 at the eighth annual Glide Foundation School of Evangelism in San Francisco. Mr. Gowland was a principal speaker for the school in 1959. Both Mr. Schade and Mr. Woodworth are members of the conference Board of Evangelism, and Mr. Schade is Bay View District Secretary to the board.

The plan to support the conference representatives at Luton was developed by the Board of Evangelism and approved in the 1960 session of the Annual Conference. Chairman of the board is the Rev. Sargent Wright, pastor of Cambrian Park Church, San Jose. Announcement of the appointments was made by the Rev. John Moore, minister of Trinity Church, Chico, and chairman of the board's department of conference action.

Letter From Costa Rica

From San Jose, Costa Rica, the Rev. Wendell Kramer and Mrs. Kramer of Modesto, write of their preparation for a mission assignment in Bolivia where they are now stationed. Excerpts from their letter:

"We have been here four months in the full-time work of learning Spanish as a second language. We move on to take our part in the heavily pressing needs of the church program at Montero, Bolivia.

"The eight Methodist families here have made of ourselves a choir, singing for nearby churches. We helped with an all-day service at the Methodist Training School for Christian Workers at Alajuela. There we were especially reminded of Bishop George Miller, who led in developing the work here in Costa Rica, and of the contribution the youth of the California Conference made in keeping it going through the years of the depression and later.

"An outstanding experience was participation in an ecumenical Work Camp —the first to be held in Latin America. Of the 16 college-age students in the camp there were six denominations, seven nationalities, and all shades of skin color represented.

"Costa Rica has been a valuable breaking-in experience for the mission field."

RIDING THE CIRCUIT

Milestones

Parsonage population increases are reported from Ferndale, where Nathaniel Luke was born to the Rev. and Mrs. Nathan Whittelsey, Jr., September 26; from Norwalk, where Jonathan Roger arrived August 10 to greet his parents, the Rev. and Mrs. Philip Greer (formerly of Merced); from Stockton, where Georgia Anne was welcomed July 27 by Dr. and Mrs. George Goodwin of Central Church; from Fresno, where the Rev. and Mrs. Thomas Lindeman, Fresno State campus minister, toook delivery on Robert Nathan August 10; from Bakersfield, where Kay Richard on August 27 was first presented to the Rev. and Mrs. Richard Hart of Wesley Church; from Kernville-Johnsonville, where the Rev. and Mrs. Donald A. Nelson first greeted Kristine Adele on September 18; from the Truckee High Sierra Parish, where Cheryl Ann was born to the Rev. and Mrs. George Symons on September 27; from Chowchilla where Nanette Sue first blinked at the Rev. and Mrs. Don Cunningham on October 4; from Oakland where the Rev. and Mrs. William Dalton welcomed a son October 21; and from San Mateo (Crystal Springs Church) where Forrest Jonathan took up residence October 23, the son of the Rev. and Mrs. Ivan Ball, Jr.

But laymen topped the advent news in Methodist homes when Mr. and Mrs. Donald Evans of Grace Church, Stockton, on October 11 became the parents of triplets: Mark Jonathan, Jean Elizabeth, and Craig Timothy, each weighing in at four pounds, plus. One week prior to their birth, Mrs. Evans had x-rays, got the news in advance, and resigned as evening circle chairman of the WSCS. She had already given up her job as superintendent of the church-school nursery department. Mr. Evans is chairman of the Commission on Christian Social Concerns. Ronald Evans, 7, and Cynthia, 4, welcomed their new little brothers and sister. Pastor Jack McMichael is anticipating baptism of the three little ones—when their grandparents come to visit.

With superintendent the Rev. Taro Goto of the Pacific Japanese Provisional Conference officiating, the Rev. Kenneth Miyake, Issei minister of Pine Church, San Francisco, and Joyce Ishisaka were married September 17 in Berkeley.

The Rev. Fredric Busher, Calvary Church, San Francisco, conducted the marriage rites August 14 for his daughter, Dorothy Anne, and Christopher Carpenter, in the Morris Chapel at College of the Pacific—climaxing a campus romance there.

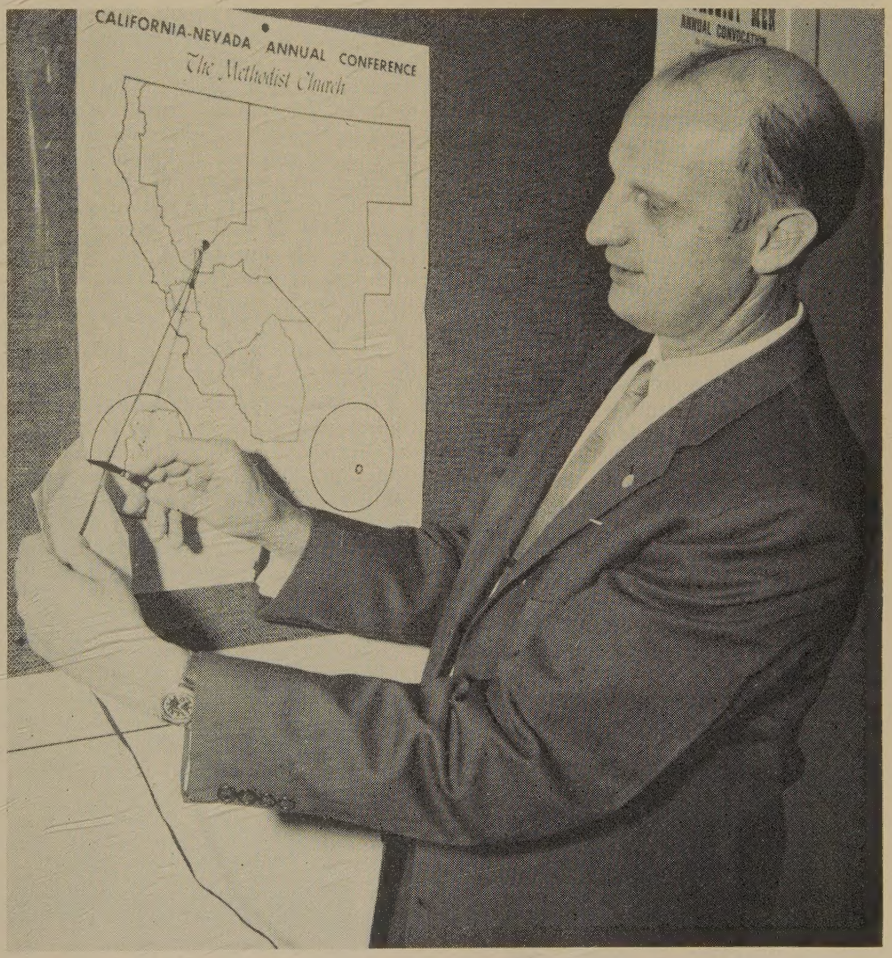
Mrs. Nellie Post of Central Church, Stockton, celebrated her 100th birthday anniversary on August 20, while Mrs. Katie Stone reached the century mark on September 30. She is a member of Laurel Church, Oakland, and lives now at the Beulah home. Mrs. Orpha Stone of First Church, Vallejo, celebrated her 91st birthday on September 12.

Two 63rd wedding anniversaries were celebrated in the San Jose District recently when that milestone was reached by Mr. and Mrs. A. C. Bailey of First Church, San Jose, and Mr. and Mrs. Charles Barker of First Church, Pacific Grove.

Mr. and Mrs. George Roehr of First Church, Modesto, counted 58 years together on October 23, while two couples scored 55th anniversaries the same month: the K. S. Geiselharts of First Church, San Jose, and the George Firths of Wesley Church, Sacramento. Mr. and Mrs. Nile Fisher of First Church, Woodland, celebrated their 52nd anniversary on October 18, while the Edward Vandemarks of Temple Church, San Francisco, are looking forward to their 53rd during a winter vacation in the midwest.

Golden weddings in Paradise (Methodist Church, California), four of them, were celebrated on November 13 with Shasta District Superintendent Rev. William Gould as master of ceremonies. The honorees: the William Backebergs, the Ralph Beerys, the Howard Clewetts, and the Harry Hogans. Other recent golden wedding anniversaries have been celebrated by Mr. and Mrs. Guy Schakelford of Grace Church, Stockton; Dr. and Mrs. C. A. Broaddus of the Church of the Wayfarer, Carmel; Dr. and Mrs. E. O. Smith of Epworth Church, Berkeley; Mr. and Mrs. John D. Orchard, Sr., of First Church, Pacific Grove; and Mr. and Mrs. James Cox of First Church, Corcoran.

Two church organists with remarkable service records have retired in recent weeks. *The Pioneer,* newsletter of First Church, Pacific Grove, reports, "It was well over 50 years ago that Carol Turner began playing the organ in our church. In fact, she has been our only regular organist—for many years she was also Monterey Peninsula's outstanding ac-



Lawrence Alcorn, Lincoln Church lay leader posts the "new look" California-Nevada Conference map, showing the eight districts as established in June. A project of the Conference Commission on Promotion and Cultivation, headed by the Rev. Beverly Davis of Kelseyville and Lakeport, the maps were distributed to all churches through the Conference Coordinated Mailing early in November. Added display material to be used with the map will be published this year.

companist—." The Shattuck Avenue Church, Oakland, news bulletin regrets the resignation of organist Mrs. W. E. (Lennah) Bosanko, who is giving up her place at the console after 37 years. Also retired as choir director at Pacific Grove is Elmarie Dyke who first sang in the choir there in 1909.

Church anniversaries: Ferndale Church, Redwood Empire District, celebrated its centennial on October 30. First Church, Redwood City, observed its 96th birthday November 13, with Dr. Elliott Fisher as speaker. Bishop Donald H. Tippett addressed 50th anniversary services at the Armona Church, Fresno District, on October 16, and Calvary Church, San Francisco, on November 13 and 20. The Armona congregation also moved into a new era, breaking ground for a new social hall and education building in the same week as their golden anniversary. To accommodate the crowds, Calvary Church staged the special services on two successive Sundays.

The Federated Church of Lemoore, Fresno District, is defederating as of January first. With a tremendous population influx expected because of the huge Lemoore Naval Air Station project, the Methodist and Presbyterian groups, merged since 1937, have agreed they can better serve the new community needs by developing separate organizations. Richard J. Neutra, former associate of Frank Lloyd Wright, has been retained to draw a master plan for the Methodist expansion program.

Two churches recently marked career milestones of their pastors. Wesley Church, Sacramento, honored the Rev. Arthur H. Wallace for a 40-year span in the ministry, while Trinity Church, Bakersfield, staged a reception for Dr. R. Orman Roberts in recognition of the 25th anniversary of his ordination.

The last earthly milestone for Mrs. Laura Carson Burns, widow of the late Bishop Charles Wesley Burns who was resident in the San Francisco Area from 1924-32, came October 16 at age 81 in Philadelphia.

The Rev. F. C. Nelson, retired member of the California-Nevada Conference since 1944, who served several bay area pastorates, passed away in Oakland October 30. Mrs. Nelson lives at 3758 Loma Vista, Oakland.

People and Places

In October Bishop Donald H. Tippett installed Dr. John Dickhaut and Dr. Van Bogard Dunn as the first president and dean, respectively, of the new Methodist Theological School in Ohio, then gave the dedicatory address.

The Rev. Francis R. Winkelman, pastor of the Millbrae Church, has just completed a four-week evangelistic tour in Chile and other South American countries, backed with a $1,700 fund raised by his congregation.

Dr. T. T. Taam, minister of Chinese Church, San Francisco, and beloved "Mayor of Chinatown" departed November 6 with Mrs. Taam on a six-week oriental tour of Singapore, Siam, Bankok, Saigon, Hong Kong, and Formosa. Mrs. Taam will remain three months in Formosa.

These officers of the 14-member Commission on Entertainment of the Methodist General Conference will carry heavier responsibilities than any similar former group. Reasons: Assuming the adoption of constitutional Amendment XII, they must (1) make provision for 50 percent more delegates than ever before; (2) be responsible, in consultation with jurisdictional authorities, for physical arrangements and housing for the four or five Jurisdictional Conferences which may meet at the seat of the General Conference in 1964. Left to right are Dr. J. O. Young, Chicago, vice-president in charge of program; Dr. J. W. Hole, Los Angeles, secretary; F. E. Baker, Philadelphia, president; and Dr. N. L. Conard, San Francisco, vice-president in charge of auditorium and facilities arrangements.

"One of the greatest news of the (Pacific Japanese Provisional) Conference," said the Pine Methodist Church bulletin (San Francisco) of the recent decision of Mike Morizono of Berkeley to enter the ministry. After serving as Nisei Conference lay leader for two years, he is now enrolled at Pacific School of Religion. A member of the Oakland West Tenth Church, he was a lay delegate to the 1960 General Conference in Denver. He is a member of the San Francisco Area Commission on Public Relations and Methodist Information. For several years, Morizono has edited the periodical of the Board of Industrial Relations of the State of California.

The Rev. Joseph H. Pritchard, Epworth Church, Fallon, Nevada., as president of the Nevada Council of Churches, headed plans for the October 30 Festival of Faiths, an annual public event in Reno to emphasize the unity of Protestant Christians. Bishop Donald H. Tippett was the featured speaker, on *The Continuing Protestant Reformation.*

The Richard Kendalls, sponsored by First Church, Fresno, are back at their mission post in the Congo. They report "church life is continuing . . . many of the missionaries are back at their posts . . . African church leaders have responded to the call and taken responsibility wherever necessary. Even as split as its members may be over political issues, the power of Christ has held them together."

Mr. Robert Garvey, city councilman, former mayor of San Mateo, and First Church of Burlingame layman, has been named vice-president of the Peninsula Division of the League of California Cities.

Posters that really communicate are being created and displayed at Wesley Church, Daly City, by Mrs. Robert Abbott. She was recently elected secretary of the Commission on Missions.

Clare N. Pettit of Parlier, in his second year as California-Nevada Conference lay leader, and Mrs. Pettit, attended the annual national workshop for Conference lay leaders in Chicago, October 28-29.

Lee Duncan, the trainer and owner of the famous motion picture dogs—the Rin Tin Tins—died in September at age 67. For eight years, around the turn of the century, he was a student and resident in the Fred Finch Children's Home of Oakland.

The Rev. Harold R. Barnes. Fred Finch superintendent, says that Duncan made a life-time hobby of visiting children's institutions and homes all over America. He always carried photostats of his Fred Finch papers in order to convince the children he visited that he was really "one of them."

The Rev. Andrew Juvinall, pastor at Napa, and traveler in 50 countries, has announced he will organize and conduct a 49-day *Land of Decision* tour of Africa, June 30 to August 17.

The Rev. Lewis Whitehead and family, of Sebastopol, attended the National Town and Country Convocation in Denver in October. He is chairman of the California-Nevada Conference Commission on Town and Country.

Authors: Mary C. Barnett, First Church, San Leandro, wrote *Love Thy Neighbor,* published in the November issue of TOGETHER. The Rev. Paul Mekkelson, pastor of Asbury Church in Del Paso Heights, wrote units published in the November and December issues of *Christian Action,* a Methodist church-school periodical.

The Northern California-Nevada Council of Churches presented the Rev. Alfred S. Dale, Jr., pastor of Grace and St. Francis Churches, San Francisco, delivering his Reformation Sunday sermon for the broadcast program, *Sermon of the Week.*

John Farley, member of the Christian Adventure Fellowship of Grace Church, Stockton, took top honors in the public school's *I Like Stockton* essay contest.

To Fulfill This Ministry

The Methodist Church of Korea has applied a pastor for the California-Nevada Conference. The Rev. Charles Song of Seoul arrived at San Francisco's International Airport November 10 and on November 13 was in the pulpit of the Korean Methodist Church, San Francisco. His appointment was announced in July but travel plans were delayed. His two sons arrived with the Rev. Song. Mrs. Song will fly from the orient later.

Since 1958 the native pastor has been director of Christian education for the Council of Christian Churches of Korea. Earlier he was secretary of Christian education for Korea's three Methodist Conferences. Although his advanced education was in America, this is the Rev. Song's first assignment in the U. S.

The San Francisco Korean Church is at Powell and Washington Streets on the oldest Methodist property in the city. It was the site of old First Methodist Church, founded in 1847 and destroyed by the quake and fire of 1906.

Other recent assignments announced by Bishop Tippett: the Rev. Wilbur Choy, associate minister at Woodland, became pastor of the Oak Park Church, Sacramento, in October. The Rev. Robert Farr, former Oak Park minister has joined the development office staff at the College of the Pacific.

In November the Rev. Harold W. Thompson, Jr., transferred from the Central Texas Conference, became minister of Wesley Church, Daly City. He replaced the Rev. Dorothy Gleason, organizer of the church and enterprising founder of no less than five new congregations, who has gone to Napa for still another pioneering venture where she is directing the original organization of the Northwest Church. First Church, Napa, contributed the largest share toward purchase of the new five-acre site.

Henry B. Whitney, Jr., and Warren Livingstone are new assistant ministers at the Wesley Foundation, Berkeley, and the Rev. Jack Blakeman has become minister of visitation at Sunnyvale.

Fiat Lux, newsletter of St. Mark's Church, Stockton, announced the appointment there of Judy Irelan as youth director. She is a candidate for a master of arts degree in Christian education at San Francisco Theological Seminary.

New educational assistant at the Tracy Church is David Irvine, San Jose State graduate who will work especially with CA and MYF groups and church school.

Not Without Honor

Church-related scouting has scored honors recently in the California-Nevada and Pacific Japanese Provisional Conferences: For Jimmy Wilson of Troop 17, Yuba City, sponsored by Methodist Men of First Church, a Certificate of Heroism by the National Court of Honor of the Boy Scouts of America. He rescued an eight-year-old boy from drowning in the swift current of Feather River near Oroville.

For David McCoard, Exeter Life Scout of Explorer Post 92, the God and Country award by First Church of which he is a member. The rarely given honor, presented by the Rev. Noel E. Carden, represented a full year of special services to the church including the making of a mapboard pinpointing the entire church membership, and research on national and foreign missions and service projects. For **Jack Yokote,** scoutmaster of the troop sponsored by First Church, Loomis, a B.S.A. citation awarded in Sacramento November 12 naming him "Top Scoutmaster of the Five Western States."

The Rev. Lee W. Backman, California-Nevada Conference member and former pastor at Isleton, is one of four U. S. Methodist chaplains selected for advanced training because of "their potential for contribution to future assignments," according to the Rev. Dr. John R. McLaughlin of Washington, D.C., general secretary of the Commission on Chaplains. Chaplain (Captain) Backman is now studying at Yale.

Jimmy Penterman of First Church, Yuba City, has been awarded a gold, 10-year emblem in recognition of a decade of faithful church-school attendance, unbroken with the exception of three Sundays when he was ill and two Sundays during the 1955 floods in Yuba City, and uninterrupted by extensive family travel. *(See picture page A-8.)*

The Pentermans are sports enthusiasts, camping, fishing, hunting, and traveling together. Mrs. Morris Penterman observed that at times it was difficult to make themselves presentable while half-standing in a tent, in order to attend church school, but this they did, finding time to worship together as a family in the church in whatever area they found themselves on Sunday morning.

Mrs. James P. Howell, Hamilton Church, San Francisco, was recently named chairman of the national Missionary Education Committee of the WSCS.

Dr. Norman L. Conard, minister of Glide Memorial Church, San Francisco, as vice-chairman of the Commission on General Conference Entertainment and Program, will be in charge of arrangements for the General Conference. *(See picture page A-6.)*

Fran Smothers, superintendent of the church school at the Hillsdale Church, San Mateo, was selected to represent the California-Nevada Conference at a National Council of Churches training camp for workers with children, at Suttle Lake Methodist Camp, Oregon, in September.

Dr. Gene Carter, Bay View District superintendent, advisor to the San Francisco Mayor's Conference on Aging, was also invited to the Governor's Conference in Sacramento in October. Other Methodists who received bids: the Rev. Philip Solbjor, of San Francisco; the Rev. Elmer Anderson of San Mateo, and Roy Pryor of Palo Alto.

The Rev. Lawrence K. Whitfield, minister of Temple Church, San Francisco at the request of the Chaplain's Division of the U. S. Air Force is preaching in five military bases in Alaska during November and December.

Recently named to the national General Board of Evangelism is Dallas E. Wood, Palo Alto newspaper publisher and a trustee of First Church there.

The Rev. Elmer S. Andersen, pastor of the First Church, San Mateo, is now chaplain of his Lions Club International District, serving more than 60 local clubs.

Neil R. Brixon, San Rafael Church layman, was recently seated on the Larkspur City Council.

Donald Baldwin, of San Rafael, now in his second year of study at Drew Seminary, New Jersey, was recently elected to the General Board of Education, representing Methodist Youth Fellowship.

The Rev. James H. Corson, associate minister at First Church, Sacramento, has been elected president of the Alumni

Administrative offices, library, and a youth department (entire second floor) for First Church, Tulare, are included in this $120,000 building recently completed. The structure completes a comprehensive master plan designed by Tulare for education facilities.

Association of the Pacific School of Religion.

Peggy Stark of First Church, Oakland, is one of six Oakland High students whose applications have been accepted by the American Field Service student exchange program. She may have an opportunity to live with a family in Europe.

St. Mark's Church, Sacramento, is proud of four youth high ranked on recent National Merit Scholarship qualifying tests. Semifinalists ranking in the top 1 per cent of San Juan District students were Michele Bale, Jim Callis, Mike Fry, and Pete Gebauer.

Jimmy Penterman, First Church, Yuba City, accepts award for perfect church-school attendance from the Rev. Howard Daulton, his pastor. (See story page A-7.)

Life of an Idea

For the second time the full meaning of World Wide Communion Sunday was demonstrated by West Tenth Church, Oakland, (Pacific Japanese Provisional Conference), and the Montclair Church (California-Nevada Conference) when the two congregations joined for the communion supper served by their pastors, the Rev. Frederick N. Yasaki and E. W. J. Schmitt.

Mill Valley Church School children celebrated their annual "Christmas in October"—in order that other kiddies, in Korea, may enjoy a real Christmas in December. The Marin youngsters bring appropriate gifts, wrapped and marked for boys or girls of different ages, to be packed and shipped in time for Christmas season in Korea.

The Commission on Missions of First Church, Modesto, has allocated $250 to the Heifer Project, Inc., which now has served in depressed areas of 57 countries, according to Dr. Dillon W. Throckmorton of Modesto, Western Division director of HPI. He reports that Toyohiko Kagawa, shortly before his death, estimated that there are now 10,000 milk goats in Japan, thanks to the agricultural project.

First Church, Merced, this fall initiated Homecoming Sunday featuring historical exhibits. Members old, new, and former were invited to join in reliving the 108 years during which their church has spread the Gospel in Merced County.

The newly formed Bay Area Religious Drama Service (BARDS), an ecumenical group, is now in production, directed by Dr. Wayne Rood of Pacific School of Religion.

When J-3 missionary Calvin Maas of First Church, Lodi, writes of his busy days in Hirosaki, he requests prayers for another College of Pacific graduate, out on a three-year missionary assignment. She is Carol Chappell, still working in Mexico City, even though her father has cancer. "I'm sure," says Cal, "she would be encouraged by hearing from those who know her, at Internado Laura Temple, Mariano Escobedo 291, Colonia Anahuac, Mexico, D. F.

The first unit of a new church in Komae, Japan, which Myron Herrell, pastor of First Church, Burlingame, helped to found during a special missionary project in the summer of 1959, was completed and dedicated during the past Summer. Approximately one-third the cost of the new church was contributed by the Burlingame congregation.

Asbury Fellowship of First Church, Burlingame, recently conducted a vocational guidance seminar in which approximately 50 high-school students participated. Resource leaders covered fields varying from secretarial work to medicine, and included an attorney, heads of the departments of neurology and pharmacology of the University of California School of Medicine, an air-line hostess, school teacher, secretary, businessman and minister. With one exception, all were members of the Church.

New dynamics for Official Board meetings are being demonstrated at St. Paul's Church, South San Francisco. In October, after a condensed business session and routine reports, the meeting adjourned to an evening of community calling when board members talked with 85 cultivation prospects for church membership. Educational meetings staged by the several commissions of the church are scheduled for the future.

In a recent Sunday morning service at First Church, Modesto, an attorney presented three checks representing the distribution of a private estate according to the terms of a will. One of the checks was for the local church. The others were for three California-Nevada Conference Agencies. The incident illustrates the creative result of the wills and bequests program of the Conference committee headed by San Francisco attorney Maurice H. Sumner.

Under the chairmanship of Dr. Robert Featherstone, head of the Department of Pharmacology of the University of California School of Medicine, the Commission on Social Relations of First Church, Burlingame, is sponsoring a series of studies on the *Ways of Mankind.* Professional leadership is supplied by the University of California Extension Division. Among the provocative questions being explored are, *Is Our Emphasis on Conformity a Danger?* and *Do We Pursue Success Too Much.*

Develop Scholarships

Trustees of First Church, Fresno, have created the First Methodist Foundation, a nonprofit corporation to develop resources for scholarships, support of the college "Y" program, missionary and other church-related projects.

The Oakdale Methodist Church newsletter reports 300 persons heard Dr. Joost Sluis speak on *The Appeal of Communism to the Student,* at a program sponsored by the Christian Anti-Communist Crusade. ". . . discussion was followed by the showing of the very unusual film of the San Francisco riots which took place there last spring in connection with the hearings conducted by the House Un-American Activities Committee. The film showed some of the subtle ways youth are duped and used by communists . . .," according to the writer of the newsletter.

Methodist Men of First Church, Palo Alto, received a certificate of appreciation recently for their service to patients at Agnews State Hospital where they have exhibited motion pictures each week for more than a year.

Mendocino Coast Parish Church at Point Arena reports a $1,400 gift which the official board has designated as the Sharel Ramsay Memorial Fund. It will become part of a building fund for a $5,000 education unit.

First Church, Sunnyvale, and the Mill Valley Church participated in community religious censuses in October.

Millbrae Church youth operate a tree-trimming service to raise funds for MYF activities.

Mr. and Mrs. Bill Hartman of First Church, San Jose, have enlarged their family circle by making room for an exchange student, Asgeir Einersson of Iceland.

At First Church, Los Altos, a new unit of the Wesleyan Service Guild has been formed, "expressly designed to meet the spiritual needs of the employed woman." The group has a charter membership of 12 according to the church newsletter, *Good News.*

The Matsuri Festival at Trinity Church, Berkeley, on November 11, demonstrated Japanese cooking, flower arranging, art, miniature tree culture, and other aspects of Japanese life. Proceeds will help to finance a trip to Japan by 14 University of California students.

Ladies of the Lydia Circle, Shattuck Avenue Church, Oakland, staged their second annual "Pops Concert" in O[illegible]ber.

The Christmas offering at First Church, San Jose, will support a close-to-home mission project—the new Almaden Church being organized under the leadership of the Rev. Charles F. Rehfus.

January Etchings

January days are blue and gray
And sometimes silver-white—
Etchings of reality,
Phantoms of delight.

Scenes from farthest winter clime
Where mornings briskly bow,
Steel shadows spar with glints of sky,
Frosts furrow hillside's brow.

Treetop ladies standing tall,
Severe in stark gray gowns,
Hold heads aloft in snowcap clouds
About to shawl chill towns.

Boy-high bushes bending low
'Gainst razor winds' sharp whims
Can scarcely wait for new snow suits
To cover shivering limbs.

Rain maidens huddle flameless fires,
Then, twinkling, disappear—
As dazzling Cinderellas dance,
Sparks diamond each glass tear.

Down from celestial flocks of geese
Floats over vale and crest,
Tucks drowsy baby seeds snug deep
In feather beds to nest.

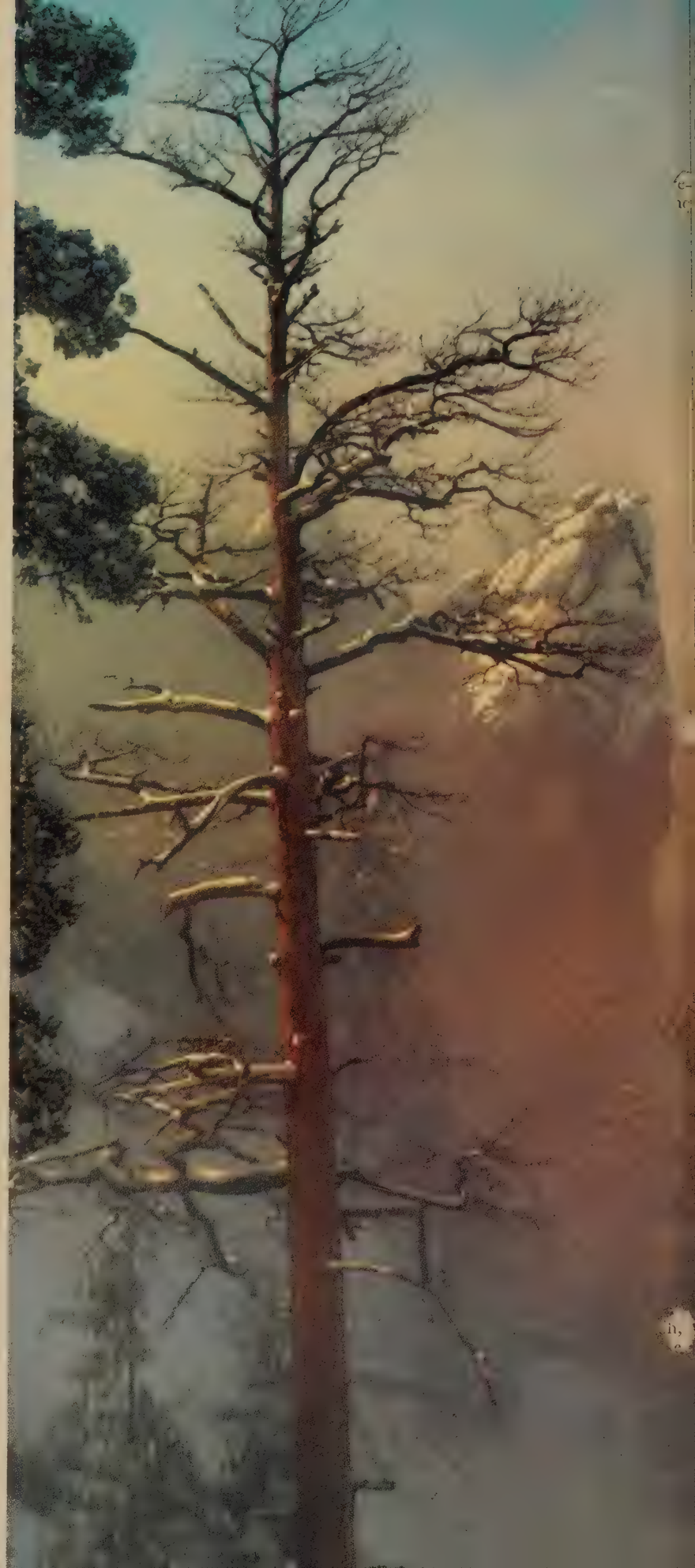
Barefooted beggar birds give plaint
To smug fur-coated squirrels
Who feast, then frolic in sweet dreams
Of greening lace-leaf furls.

Invading sunbeams ply their trade
With bright bewitching gleams,
While weary woods-life guards all snore
By ice-imprisoned streams.

January days are blue and gray
And sometimes silver-white—
For oft ere velvet days are done
They're cloaked in shades of night

And bonneted in moon-glazed silk,
Star crystal gem-bedight—
Etchings of reality,
Phantoms of delight!

—Emma Blosser Hartzler



Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

)OMETIMES the story behind a story can be ptty important, too. That's one reason the history Methodism in America is so endlessly appealing. ake, for example, this month's **second cover** (pages and 3). It describes how one John Stewart started, nong the Wyandot Indians in the wilds of rthern Ohio, the first mission of the Methodist piscopal Church. Well, had it not been for a rinceton-educated missionary-minister, the Rev. mes Finley, Stewart's story might have been lost rever in the mists of time. For it was Finley who ined Stewart in the Upper Sandusky country in 321 to give standing and a sure future to the latter's ginning missionary program. He told Stewart's ory in a book published 120 years ago.

When Finley arrived, winter was coming on. His mily was exposed, without shelter, in Indian coun- y. What could a soft-handed, scholarly minister o about that? "We commenced getting logs to put s up a shelter," Finley wrote. "We worked almost ay and night until the skin came off the inside of ay hands. I took oak bark, boiled it, and washed ay hands in the decoction, and they soon got well, nd became hard. . . . On the very day that snow gan to fall, we moved into it [the shelter]. . . ."

Sometimes, when you've established a base of perations in history, a story keeps growing—often long time after it is set in type. We had noted, n our research about Stewart, that the Wyandots ere moved west by the U.S. government in 1843. f the 700 who made the sad journey, half were embers of the mission church served in years past y such men as Stewart and Finley. Then, only esterday, while thumbing through a book of very ld folk songs, we ran across one titled: *The Wyandot's Farewell Song,* a lament which has an almost ymnlike quality. Here's one stanza which expresses ne Wyandot's appreciation of our missionary work, s well as his sadness over being forced from his ome:

Farewell, my white friends who first taught me o pray and worship my Maker and Savior each day; Oh, pray for the native whose eyes overflow with ears at our parting. Alas! I must go.

Our Cover: It's from **Walter O. Rutz** of North Braddock, Pa., and was picked months ago with po- tical impartiality. Our choice fell on a young man ho was assumed to be pondering the four years ad—but whether he viewed the past with alarm pointed with pride, deponent knoweth not. . . . new-year baby on the January cover has become raditional with TOGETHER. That reminds us . . . Why don't you let us have a look at your favorite aby, too? If you accept this suggestion, send a color ransparency (not a print). We'll take good care of our photo and will return it.—YOUR EDITORS

Together JANUARY, 1961

The Midmonth Magazine for Methodist Families

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SELECTED BITS FROM YOUR

Meant Much to Senior Citizens

J. BOND JOHNSON, *Pastor*
Los Angeles, Calif.

Congratulations on your *Sunset Issue* [November]. As the pastor of a downtown church comprised chiefly of senior citizens, I know how much it means to them to be given special recognition.

Too seldom do our older folks find evidence that anyone really cares about them.

His Verdict: *Magnifique!*

OLIN E. OESCHGER, *Gen. Secy.*
Meth. Bd. of Hospitals and Homes
Chicago, Ill.

The November issue of TOGETHER is *MAGNIFIQUE!* Congratulations to you and your staff on its production.

You strike so many splendid notes regarding the needs and "hungers of the heart" of our senior citizens, as well as the opportunities, obligations, and premium privileges which are theirs.

The need for additional facilities, services, and programs for older persons is recognized across the nation. This urgent need continues as a major concern of The Methodist Church.

You have the wholehearted thanks of the Board of Hospitals and Homes for your warm and understanding presentation of so many exciting factors involved in the mature years.

No Sugar at Sunset?

NORMAN S. NADEL
Drama, Music Critic
Columbus Citizen-Journal
Columbus, Ohio

Congratulations on the concept and execution of your November issue. You treated the theme of advanced age without sentimentality, but with affection, respect, and good sense. Illustrations, layout, selection of story material—everything made it a memorable issue of a generally admirable magazine.

Liked November Cover

MRS. WILL SNAPP
Lexington, Ky.

When I look at the sunset pictures in your November issue [page 57-64], I think again of the last verse of a poem Emily Dickinson wrote about the sun:

But how he set, I know not.
There seemed a purple stile
Which little yellow boys and girls
Were climbing all the while
Till when they reached the other side,
A dominie in gray
Put gently up the evening bars,
And led the flock away.

I liked the cover picture best of all. The sky reminds you that day is ending, but the child is our assurance that life goes on.

Appreciated *Sunset Issue*

O. L. THOMPSON
Kansas City, Mo.

Congratulations on the November issue of TOGETHER! This is one of the finest issues of our church magazine and is deserving of the most earnest commendation, the most careful study, and the best-treasured place in home and church libraries.

In the church's eagerness to recruit candidates for the ministry, I have felt that it has not given sufficient emphasis to the older, experienced soldiers of the cross now in their declining years. I say this out of experience as one of them, but humbly.

An Authority Comments

KARL P. MEISTER, *Consultant*
Meth. Bd. of Hospitals and Homes
Elyria, Ohio

I have been connected with the problems of the aging every year since 1930 except for three years spent as a district superintendent. As a pioneer in this field, I can say your November issue is the finest edition of any magazine I've seen on the subject. It's something I have looked forward to for years!

We especially appreciate Dr. Meister's verdict, for we're mindful of his 12 years as head of the Methodist Board of Hospitals and Homes. His tireless work, also, on the planning committee for the White House Conference on Aging has been praised by many.

The conference is scheduled for January 9-12 in Washington, D.C., and will be attended by delegates from all 50 states.—EDS.

For Compulsory Retirement

HARRY A. PRICE, *Pastor*
Baltimore, Md.

A few comments on *Compulsory Retirement at a Fixed Age?* [November, page 29]:

Almost everybody feels that retirement at a fixed age is good—for other people. It's when it's for oneself that one develops a blind spot. I'm thinking now of ministers, because I know them better than any other group.

First, when a minister over 70 says "I'm as good as I ever was," I'm afraid he's trying mainly to convince himself.

Second, it's between 65 and 72 that a man most frequently runs into difficulties with the appointive system. It is then that pastoral-relations committees are likely to say, "We need a younger man for our situation."

Finally, a man who retires at 65 can go somewhere and start a new life in a new situation. As an "occasional" preacher, he'll probably have more calls than he can handle. To make this adjustment after 72 is difficult, if not impossible.

Retirement should be a grand experience. For the man who asks for it voluntarily at a comparatively early age it is almost sure to be just that.

Methodists Live Longer, But—

EARL C. JEFFREY, *Vice-President*
Amer. Business Men's Research Fnd.
Chicago, Ill.

May I point out an error in *Why Methodists Live Longer* [November, page 35]? You attribute to Dean Walter G. Muelder the statement, "The percentage of Methodists 75 years of age and over is 40 per cent higher than the percentage in the total U.S. population 75 years of age and over."

Boston University's original press release also used the age of 75. In conferring with Dr. Herbert E. Stotts, however, who compiled the data from which the release was prepared, I learned that no data at all had been collected which permitted an age grouping of "75 and over." In all probability, the mistake was a typing error.

But the point of longevity for Methodists—a large percentage of whom are total abstainers—becomes even more valid when "age 75" is corrected to "age 45."

Just for Senior Citizens?

ANDREW PALLFELT
Auburn, Wash.

Regarding *Uncle Sam's Helping Hand* [November, page 20], I must voice a strong criticism. Am I supposed to believe that all the branches of the Department of Health, Education, and Welfare are organized mostly for the benefit of us older people? I have always been of the opinion they were for the benefit of people of all ages.

In the second place: After 25 years of Social Security and 23 years of effective Railroad Retirement, it is inexcusable for anyone who writes about them not to know that both are financed by an employer-employee joint payroll tax, and that both sys

ems are entirely self-supporting and ot dependent on any of Uncle Sam's ncome.

Mr. Pallfelt infers things that were ot implied. We attempted only to sum-arize briefly the activities of govern-ent offices whose programs most irectly affect older persons.—EDS.

lo Grandparents? Adopt Them!

ELIZABETH N. WOOD
Garden Grove, Calif.

The Pinkettes in TOGETHER's Novem-er issue [*Hospital Volunteers,* page 80] ren't the only teen-agers doing some-ning for senior citizens. Since 1952, irl Scout troops have been "adopting randparents" in hospitals and homes roughout the country.

In the New York City Area, Girl couts are bringing the freshness and

Girl Scouts: they gain what they give.

itality of youth into about 80 agencies or the aged.

Old and young need each other's ompanionship, and the girls have found hat in taking a personal interest in onely old people they gain as much as hey give.

Ministers Retire Too Young?

CLARK R. YOST
Eldorado, Ill.

Is there really a shortage of ministers? s not the shortage a result of lay at-itudes and ecclesiastical policies?

In many conferences, 20 per cent or nore of the ministers are in "special ppointments." Another large percent-ge are retired when they could give ears of effective service. Under present ressures and policies, many retire at 5 who could serve effectively until 72.

esley Spelled It Out

MRS. ROY M. BRADY
Kansas City, Kans.

The quotation from John Wesley be-ow the article *To Know Yourself, Medi-ate* [October, 1960, page 20] added a ecessary note. The article itself was ub-Christian, to say the least. There

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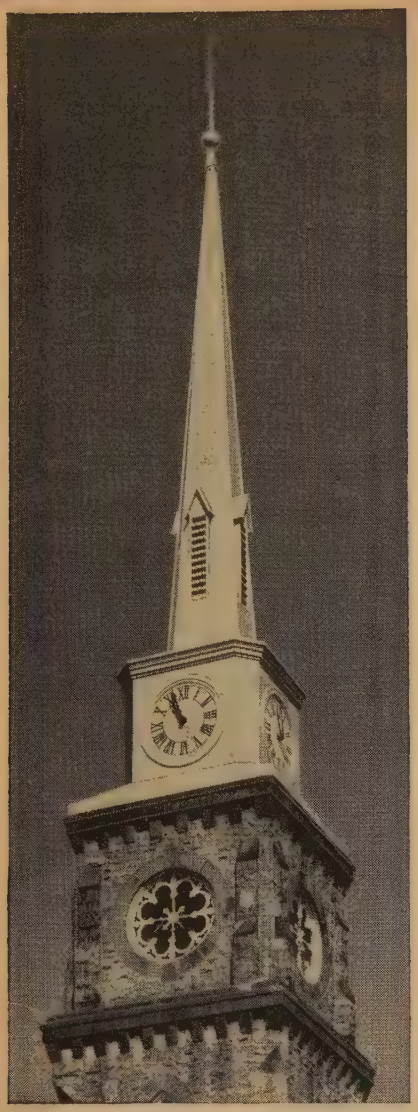

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was no mention of any spirit or power beyond oneself.

Most of us are already too much wrapped up in ourselves and need to meditate upon God that he may lift us out of ourselves into his greatness.

Thank you for the many fine issues of TOGETHER you give us. We are so prone to express our criticism and fail to commend.

Confusion Over Eddie

MRS. J. N. MICKELWAIT
Hackberry, La.

Maybe I'm confused, but I've seen Eddie Hodges on television several times, and he always expressed a desire to be a Baptist minister. In *Unusual Methodists* [October, 1960, page 18], I see he attends a Methodist Sunday school and is earmarked for a scholarship to Methodist-related Boston University.

Eddie's parents report that Eddie and other members of their family have never broken the ties they established with a Methodist church in Mississippi before Eddie headed toward stardom. It was a Methodist minister's wife in Pascagoula, Miss., who started Eddie singing in her choir. Young Hodges would be eligible for his Boston University scholarship regardless of his church denomination; however, he has not definitely decided to go into the ministry. He has several years to decide. He's only 13.—EDS.

Must Be Gremlins About!

MRS. H. E. EVANS, *Church Secy.*
Buffalo, N.Y.

Lapses in Apses [August, 1960, page 31] reminded me that the day before I was to enter the hospital, a series of humorous typographical errors started. On this day "meditate" became "medicate"—accidentally. After my return, while typing up notes from a brainstorming session on ways to improve church attendance, the suggestion "free baby sitters" came out "free baby sisters." Good thing I caught that one! A day or two later, the custodians were renamed "dustodians."

Together Goes to Church School

MRS. WILLIAM E. KERSEY, JR.
Richmond, Va.

Thank you for October's *Reader's Choice* [*My Last Wonderful Days*, page 26]. I remember long ago reading Hazel Andre's record of her desire to help others. Now I can reread it.

We keep our copies of TOGETHER because every issue has something that helps us build, or which challenges or clears our thinking. I read each issue with a special eye to ideas that help me teach kindergarten on Sunday.

Cover Inspires Poetry

MRS. GRETTA M. HIGGS
Akron, Ohio

Here are a few lines suggested to me by the October, 1960, cover of TOGETHER:

Memory is a treasure chest
That's filled with autumn's gold.
Twice blest are we who count it o'er
Rejoicing in our golden store
When winter's cold winds blow!

'Little Creatures' Come to Life

ETHEL BACHMANN
Woodlake, Calif.

Please accept my personal appreciation for *God's Little Creatures* [October, 1960, pages 37-44]. As a kindergarten teacher, I was overjoyed to receive the pictures. We've had all but one of the specimens pictured in our classroom. It was a special thrill to me as a teacher because I've worked continuously to improve my reference files.

How to Help Your Pastor

HENRY RATLIFF, *Pastor*
Hartford, S.Dak.

To reach TOGETHER's 2-million circulation mark by 1964, set by the General Conference, we shall all have to be busy at the task. Doing so, we help our local churches.

Let each official board of every small

Editorial Department

From

MRS. T. R. EASTMAN
Wilmot, Kans.

I come from a town of less than a dozen families, and I have seen your October, 1960, issue showing the beautiful handwriting of Kelvin L. McCray [*How's Your Handwriting?* page 59].

I, too, am interested in penmanship, but I am nearing 84 years old and this is written without glasses.

I can furnish different styles and samples of penmanship almost entirely original, and mostly acquired after I was 40 years old.

We salute you, Mrs. Eastman, a worthy peer for Mr. McCray.—EDS.

urch furnish its pastor, as it does the re, with 10 subscriptions, so he can stribute TOGETHER in nonsubscriber mes. Later, these families will sub- ibe if they are urged to do so by post rds, telephone calls, and personal its from other church members or e pastor.

Here, fellow Methodists, is a way we n infuse new blood into our churches.

equest From Fiji Missionary

. B. H. ROBSON
Suva, Fiji

In my work as a Methodist mission- y, I pay weekly visits to the hos- al near Suva, where—since 87 per nt of the Fijian people are Methodist it is only natural that most of the tients are Methodist. I often wish I d suitable literature for free distribu- n among the people, but it's difficult find the right thing.

My request is that, if possible, an peal be made to your readers to nate old copies of TOGETHER. It would of much help among our people.

For those who'd like to do a good rn for nearly 150,000 Fijian Meth- ists, the parcel post rate to the Fiji ands is 66¢ for the first pound of OGETHERS, *and 28¢ for each additional und. Send to:*
The Rev. J. B. H. Robson
Methodist Church in Fiji
P.O. Box 357
Suva, Fiji

—EDS.

loravian Thrilled by *Apotheosis*

ROBERT T. BROWN
Bethlehem, Pa.

I was honestly thrilled to see the production of *Apotheosis,* the painting Josef Koci [October, 1960, page 2]. tells more of the ancient history of e Moravian Church than any paint- g I've ever seen.

As a seventh-generation Moravian in ethlehem, I am particularly interested the history of our church. My wife nd I visited in Prague twice and saw e Bethlehem Chapel where John Huss eached in native Czech rather than atin.

Church Must Take Up Fight'

L. E. WALKER, M.D.
Hanford, Calif.

George Daniels correctly states that *he Narcotics Evil Is Growing!* [Octo- er, 1960, page 30]. He's also right that church must take up the fight. It's being fought to anyone's satisfaction sewhere.

Let us treat the seller of narcotics ke the rapist he is. Let the courts eal these murderers of personality the ost severe punishment. But leave the nfortunate user alone so he can name is tormentors without fear of a court

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HALFORD E. LUCCOCK

Halford E. Luccock writes with a verve and clarity that has won for him a wide following of readers. Many know him for the pungent humor of his letters to the editor, under the pen name of Simeon Stylites, in *The Christian Century.* Many more know him for the more than 24 books he has written.

In addition to his writing, Dr. Luccock is well-known as a preacher and as a teacher.

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conviction that will follow him the rest of his life.

The narcotics evil can be stopped, but laws must be changed, legislators approached. It is ridiculous to brand a narcotics user a criminal. He is more like an innocent bystander.

Bike Intrigues Pastor

WILLIAM DORE, *Pastor*
Sudlersville, Md.

I am intrigued by the collapsible bike used by Dr. Paul Dudley White as

Dr. White and his collapsible bike.

shown in *How to Avoid a Heart Attack* [November, page 26].

Could you possibly find out where one could get such a bicycle?

Dr. White's bike is a Japanese product—a gift from the Pakistan ambassador to Japan who was a former patient. Similar bicycles may be purchased in this country from the Nichimen Co. Inc., either at 6 N. Michigan Ave. in Chicago, or at 39 Broadway, New York City. Approximate retail price is $79.95—EDS.

Old Toys for New

MRS. ANN M. STAJICH
Milwaukee, Wis.

My children and I have enjoyed TOGETHER and "their page" [*Together with the Small Fry*], and thought you might like to hear about one of our neighborhood activities—a Toy Swap.

On a designated morning, each child brought a toy he no longer wanted and swapped it for a new treasure. The mothers came, too, and each brought contributions to the mid-morning snack—coffee, rolls, soft drinks and cookies.

It was a nice, sociable morning for us mothers, and the children loved it. They've already requested another.

Together Helps the Hams

A. W. SHEPHERD, *Pastor*
Founder, WAMRAC
Nottinghamshire, England

I've received interested inquiries about WAMRAC (World Association of Methodist Radio Amateurs and Clubs) since *Paging Methodist 'Hams'* appeared [November, page 102].

At long last I have established radio contact with American Methodists through the Rev. Norm Preston, who is a member of WAMRAC. Thanks for making this possible.

For the uninitiated, let it be known that WAMRAC is an organization of short-wave "hams" around the world operating in association with the Methodist World Council. It's a new channel for fellowship appealing to young and old.—EDS.

She Was There

MRS. KATE EDWARDS TWISS
Lynden, Wash.

I was thrilled by the letter from Mrs. M. H. Alspaugh [November, page 10] about the lecture, *The Bright Side of Libby Prison*, which I heard delivered at a Methodist church dedication in Stanton, Nebr. The year was 1901, I believe, and I am 82 years old.

'So It Is With People'

MRS. H. JOHNSON
Sheldon, Iowa

In Mrs. Chew's letter [November, page 108], she asked if parents should ever stop being parents, and if the robin didn't continue feeding its young long after they left the nest.

One summer, as we watched, a mother robin and her young one poked about our back yard. The mother robin would find a worm and feed the youngster but he would keep on following and chirping.

Finally, the mother picked up a twig about two inches long and tried to poke it down her baby's throat. The young one shook his head, and the twig flew. It didn't follow its mother any more.

I guess Mama Robin thought, "You are old enough to do something for yourself." So it is with people. It's better for the youngsters to learn to do something for themselves. Then they won't be so helpless when they grow up.

Methodist Services in Mexico City

VIRGINIA M. RISLEY
Atlantic City, N.J.

I write to tell you how much just a few lines in one of your issues mean to me.

Last December, when I went to Mexico, I took a clipping from TOGETHER about an English-speaking worship service held at the Methodist Church, Gante Street, Mexico City.

Attending a worship service there was one of the high lights of my trip!

We like to get such letters, evincing a growing interest of American Methodists in Methodism of other lands. Have you had an experience similar to Miss Risley's?—EDS.

Together / NEWSLETTER

RAYERS FOR PRESIDENT-ELECT. The Council of Bishops of The Methodist Church has sent President-elect John F. Kennedy a telegram assuring him of their prayers for him as he assumes his new responsibilities.

ILLION TO WORK ON RACE PROBLEM. Between now and the 1964 General Conference more than a million Methodists will become involved in a nation-wide effort to resolve racial tensions. A four-year race-relations program, approved by the Division of Human Relations and Economic Affairs of the Methodist Board of Christian Social Concerns and by the department of Christian social relations of the Woman's Division of Christian Service, opens with a 200-member committee meeting March 20-24, 1961, in Louisville, Ky. By 1964 the study and action is expected to involve over a million church members.

EMBERSHIP UP. Membership in The Methodist Church increased by 95,281 during 1960, hiking the total in the U.S., Puerto Rico, and Cuba to 9,910,741. Not included are nearly a million members in overseas conferences, and 1,609,936 preparatory members in the U.S.

ARGEST SENATORIAL DELEGATION. Nineteen of the 100 senators in the 87th Congress convening in January will be Methodists. This is the largest denominational delegation among the 87 Protestant, 11 Roman Catholic, and 2 Jewish members.

HURCHES TO UNITE? Union of the Protestant Episcopal Church, the United Presbyterian Church, the United Church of Christ, and The Methodist Church is being urged by Dr. Eugene Carson Blake, stated clerk of the United Presbyterians. His proposal came at the Triennial Assembly of the National Council of Churches, December 4-9, at San Francisco. There are 3 million Episcopalians, 3 million Presbyterians, 2 million Church of Christ members, and 9.9 million Methodists.

EW PREXY AT DREW. Dr. Robert Fisher Oxnam, president of Pratt Institute, Brooklyn, N.Y., has been named president of Methodist-related Drew University, Madison, N.J., succeeding Bishop Fred G. Holloway who resigned after his election to the episcopacy. Dr. Oxnam is the son of Bishop and Mrs. G. Bromley Oxnam.

(More church news on page 68)

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"You know, it's true! Since I started drinking Postum I do feel calmer, and sleep so much better! Can't say I enjoy having milk spilled even now—but trifles don't really upset me any more!"

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The Dutch Artist and the Eisenhower Sword

By George Mecklenburg

I STOOD in front of the railway station in Eindhoven, Holland, bewildered in a babel of tongues. Six miles away, at Sun, I hoped somehow to find the grave of Paul Joyslin, an ace American pilot downed over Holland in the last week of World War II. His mother had pleaded with me to find it. But none of the taxi drivers understood me, and I had to return to Brussels that afternoon.

To my right I noticed an extremely narrow street. Somehow I was drawn strongly to it. I've never had much time for hunches, but suddenly I was saying to myself:

George Mecklenburg, why don't you for once go where you are led? Go down that street!

I did start down the street—then stopped at a gasoline station. To a man standing in front, I explained my quest.

"That's easy!" he answered in Dutch-accented English. "I'll take you there." He gestured at a shiny American car. "Hop in!"

Soon we were at the cemetery. But the bodies had just been moved, we learned, to a larger burial ground near Margraten, 100 miles away. As I wondered how I could get there, find the grave, and rejoin my tour party at Brussels that same evening, my friend spoke as if he had read my mind.

"I will drive you there—on one condition: do not even offer to pay me."

He explained that he was Theodore Bombeeck, an artist, not a gas-station operator, and that the car belonged to a rich woman. Needing work, he had become her driver.

"She told me to use the car for anybody in need," he said with a quick smile.

Back in Eindhoven, we detoured to his attic apartment to tell his wife and small son of our plans. She, too, was an artist, and their rooms were strewn with objects of art. One caught my attention—a sword plainly engraved with the name Eisenhower.

"What about that sword?" I asked my new friend. As we motored on to Margraten, he unraveled the story.

It began in the days when Holland was overrun by Nazis. Bombeeck had left the Amsterdam Academy of Art to join the underground. As a captain in the air division, he had worked with Paul Joyslin!

Once Bombeeck had been captured and sent to the Dachau concentration camp to die, but he had escaped and returned to resistance work. Later, he had arrested General Friedrich Christiansen, the German commander whose cruelty is still not forgotten by the Dutch. From him he had received the sword—the Eisenhower sword.

"Any connection with our General Eisenhower?" I asked.

"Yes, indirectly," he said. "His grandfather was a sword maker in Germany."

At Margraten, my search ended. Among the 8,000 tarpaulin-covered coffins waiting to be interred in the new cemetery was that of Paul Joyslin. Now I could speak words of reassurance to a grieving mother.

"Do you know why you came down that narrow street where you found me by the gas station?" my artist friend asked me as we were parting. "I do. God sent you to find me. I am the only man in the world who could have done this for you. And why do you suppose I was at the gas station as you came by? I was there for only ten minutes while the owner went to the town hall to sign a paper. God arranged that. Why do you suppose that I, a poor artist, would not charge you for this trip?"

I was speechless.

"Here," he said. "Feel my head." His fingers directed mine to three depressions in his skull.

"I was almost dead in a foxhole when an American aviator risked his life to drag me to safety. He slipped away before I could thank him. You are the first American for whom I could do some slight service. See? If I charged you for it, I would lose the blessing."

All this happened in 1948. Now, happily, I add an epilogue. Until her death in 1958, Mrs. Joyslin and the Bombeecks were in close correspondence. She all but adopted the Bombeeck boy, and the Bombeecks gave loving care to Paul Joyslin's grave. Twice, as I have taken tour parties to Holland, a high spot has been a visit to the Bombeeck home. And in my memory that glowing sword, which has since been presented to President Eisenhower, has become a symbol and a reminder of God's guidance in the affairs of men who seek his way. It has led me to believe more firmly in divine guidance.

With so much needing to be done, it's good that

We Methodists Are ACTIVISTS!

By GERALD KENNEDY, Bishop, Los Angeles Area; President, Council of Bishops

I AM the kind of fellow who needs pressures, goals, and deadlines. My ministry would fall apart without quotas, specific askings, and definite expectations. The day that puts only vague demands on me ends up with hardly any accomplishments. For whether it be calling or raising money or writing a book, I need something to aim at and a standard to strive for. In this, I am a natural-born Methodist.

There is some grumbling that we are all wrong in adopting programs. Preachers complain sometimes about the General Conference adopting quadrennial plans. "Leave us alone," they say, "and let us do our work in our own way." There is a cry for more spirituality and less activism. We are warned that the Holy Spirit does not work according to schedule and that prayer is more important than campaigns.

Let us consider such talk. I have attended conferences where ministers of other churches only thinly disguised their sense of superiority over Methodists and Methodist organization, yet I have been where these brethren do their work and have found a church irrelevant, unattended, and nearly lifeless. I have watched Methodist preachers whose spirits are wounded by programs seek quiet retreat for meditation, yet I cannot help but confess that their ministries do not impress me. I have watched the brethren who want to be left alone to do their work in their own way. The trouble is, they rarely have anything to report.

Let us have done with the false doctrine that inefficiency is holy and laxness is spiritual. Programs are not substitutes for religious power, but neither are they its enemies. There is tremendous power in great movements, and all of us rise higher when united in action. When The Methodist Church lacks the vision of large aims and the courage to adopt great plans, then we will know it has lost the way.

When World War II broke out, President Roosevelt asked for 40,000 planes. People were aghast, for no one expected half that number could be produced. But he got even more than he asked for. The mark of leadership is to make big demands and ask for large efforts.

At the close of the war, the church was asked for $25 million for postwar reconstruction. On one Sunday morning I told the story to my congregation, and we oversubscribed our quota by a large amount. That was the experience throughout the church, and we raised $27 million. I have seen schools, churches, and hospitals around the world where our people are serving and witnessing because we set a goal and went beyond it.

On a Sunday in November, 1954, The Methodist Church received an offering for Korea which we hoped would achieve our goal of $1 million. When final tabulations had been made, the treasurer reported that we had raised $1,642,265.08. I have seen churches built with that money, and I've talked with students whose education was made possible by that offering.

Every Methodist church adopts a goal for its missionary giving and receives a quota when the General Conference adopts a program. We do not always make it, and sometimes the people feel that the burden is heavy. But we would find that our giving would be less and our accomplishments smaller if each man did only what was right in his own eyes and lived in the unstrung atmosphere of retreat.

The church without an evangelistic target is likely to be content with only mediocre accomplishments. Woe unto the congregation that is satisfied to take what comes without effort and call it enough. A preacher had better set himself a quota for his pastoral calls, and a church had better set itself a goal for new members. We soon discover that a program can be a means of grace.

One of my young preachers was greatly disturbed by the question: "Are you going on to perfection?" He hesitated to say yes, as he was required to do before I could receive him into full conference membership. I remembered an old bishop who, faced with a similar situation, had commented: "Well, son, what are you going on to?" A church that aims at perfection will never be persuaded that there is anything wrong in setting high goals.

In our time there has been a growing fear that to expect observable results is to deny God. We are frightened lest we wound the Holy Spirit and be content with only surface success. The boys in the ivory towers worry about any activity that may not be properly oriented and directed. The young preacher regards the machinery of the church as unclean and is terribly suspicious of organization. Some economic idealists make *profit* a bad word, and some theological idealists regard the word *results* as synonomous with worldliness.

We do well to heed the warnings about the dangers of human measurements being applied to the church. We must never assume that the Kingdom comes by our cleverness and manipulation. God's ways are not our ways, and I have learned that the Lord does not always see eye to eye with me. But it is easy to make a vague and academic theology a substitute for commitment to Christ. We can prefer the study to the street, of course, in which case the people may turn to false prophets. But Methodists have a hard time being at ease with irrelevancy while a man named Wesley still walks among us.

The Christian Gospel makes a difference in all life,

id where it is truly preached, things happen. If the urch is what it claims to be, it will draw people in and nd them out different from what they were. Society ill reflect the spiritual power of a fellowship committed the faith that righteousness exalteth a nation. Churches ill win people to membership and influence their giv- g. The missionary enterprise will change societies and aw nations together. Hungry millions will be fed; iterates will be taught to read.

The Methodist preacher stands on his record, and the urnals of the annual conferences are open for all to ad. What did he do with what he had to work with? rue, he may have had a bad time in a hard place, and ot everything can be recorded. But for the long pull, e statistics generally will reflect the spiritual growth congregations and measure a man's stewardship.

The *Discipline* is not regarded as an inspirational book, it has some great passages. The last paragraph of e Historical Statement begins with these words:

The Methodist Church believes today, as Methodism as from the first, that the only infallible proof of a true urch of Christ is its ability to seek and to save the lost, disseminate the Pentecostal spirit and life, to spread riptural holiness, and to transform all peoples and na-

A jogging rhythm marks many Methodist hymns—suggesting they were composed by men on horseback.

tions through the Gospel of Christ. The sole object of the rules, regulations, and usages of The Methodist Church is to aid the church in fulfilling its divine commission.

Which is to say that if there are no results, there is no church.

The late Bishop Francis J. McConnell one time pointed out that many of Charles Wesley's hymns have a sort of horseback rhythm as if written in the saddle, which they were. It is not a bad idea for a hymn to have a sense of activity. Too much of the so-called good music seems to be standing still. It is a great thing to belong to a church whose very music was born on the road.

It is amazing how the terminology of travel has penetrated our Methodist vocabulary. Our ministry is itinerant, and we are committed to the proposition that we must go to the people. When John Wesley was 71 years old, he again traveled Scotland and visited the Glasgow Society. He was not pleased with what he found, and wrote in his *Journal* for May 17, 1774:

How is it that there is no increase in this society? It is exceeding easy to answer. One preacher stays here two or three months at a time, preaching on Sunday mornings, and three or four evenings in a week. Can a Methodist preacher preserve either bodily health, or spiritual life, with this exercise? And if he is but half alive, what will the people be?

Now the only way you move is to decide you want to be someplace besides where you are. If a man is content with what he is and where he is, life is merely a matter of protecting what he has. But if he wants to move forward or upward, he has to make some plans. So does a church. Sometimes people get so frightened of tomorrow they not only want to stand still, but they prefer to move backward. This point of view demands no program. The dangerous enemies of The Methodist Church are not the world, the flesh, and the devil, but stalemate, compromise, and comfort.

I have been traveling a good deal during the past years. Always I want to know why the journey seems necessary, where it will lead me, and how I am going to get there. This takes a little planning which, instead of robbing the journey of its pleasure, adds to it. May we be saved from purposeless drifting which leads only to boredom and despair. May The Methodist Church never lose its sense of being raised for a mission and a witness. May it never get so ethereal and otherworldly that it believes it can fulfill the mission without plans.

Now let us consider what is before us during the next quadrennium. Before every General Conference, preachers and laymen guess what will come out of it and what goals it will adopt. Some there be who hope nothing will be done. It is a vain hope, for a Methodist General Conference is aware of our world and its needs. It is made up of the church's leaders who did not attain their position by doing nothing.

The plans adopted in Denver in the spring of 1960 had gone through much study and revision before they were presented. Finally they were adopted, and the Council of Bishops was given the responsibility for leadership. The theme is the oldest of Christian creeeds: *Jesus Christ Is Lord.* We shall endeavor to help our people commit themselves to that creed in all of life and to clothe this commitment with specific programs c action. We shall call in no special director at extra cost a committee of nine bishops under the chairmanshi of Bishop Richard C. Raines will direct the program with help from the general boards and their secretaries This is home folks doing the job, with special emphasi on each area developing its own plans under the direc tion of its own bishop.

The over-all program will be divided into the nin parts listed below with the responsible bishop and th plan of action:

1. *Renewed Commitment and Personal Witness*—Bishop Gerald Kennedy. February-March, 1961, each bishop to call his preachers together for a day of self examination and commitment. February 19-26, week o preparation of every Methodist to become a persona witness for Christ. March 5-12, week of personal evange lism. March 26-April 2, week of worship, baptism, re ception of new members.

2. *Social Concerns*—Bishop Lloyd C. Wicke. January June, 1961, the creation of a vital Commission on Socia Concerns in every Methodist church.

3. *Stewardship and Benevolence*—Bishop Paul E Martin. July-December, 1961, every area increasing it giving with special help from Board of Lay Activities

4. *Inner-City and Small Church*—Bishop Roy H Short. July-August, 1962, area conferences on inner-city churches; October-December, 1963, area conferences on rural churches.

5. *Enlistment to the Ministries of the Church*—Bishop Donald H. Tippett. April-June, 1962, regional confer ences on Christian vocations.

6. *Christianity and Family Life*—Bishop Hazen G Werner. April-June, 1963, every church encouraging and helping its families to pray and worship together.

7. *Missions*—Bishop Richard C. Raines. A quadren nium of interpreting the place of Methodist missions in our world and increasing our missionary giving.

8. *New Church Schools and Churches*—Bishop Paul N. Garber. Every area surveying its responsibility for church extension and developing its own program.

9. *Church and Campus*—Bishop Matthew W. Clair Jr. Each bishop visiting the campus of the educational institutions within his area and calling upon the churches to deepen their concern for students and teachers.

Let me suggest a 10th goal to help achieve the nine named. Actually, it was set by the General Conference when it asked churches to adopt the All Family Plan to get TOGETHER into 2 million homes by 1964. It bombards our people with insights, information, and inspiration—conditioning them to understand and to respond to Methodism's program.

Well, here it is, and what shall come from it? There is no doubt that our reach exceeds our grasp, but, as Browning intimated, that's what heaven is for. Some churches will sit on the side lines and point out the weaknesses in our program. But most of them will join enthusiastically and, four years from now, we will re port fresh evidence of the spirit of God working through Methodism. Let us be glad that our theme song is a heavenly march and that God is our strength. And let us rejoice that we believe in activist programs.

God Roars in the Pines':

Readers Talk Back

A SAMPLING OF THEIR LETTERS BY FRANCES HATHAWAY

WE WANT to believe. . . . ive us a cause!"

This was the urgent plea ringing rough an article from a 19-year-old llege student in our September, 960, issue. *God Roars in the Pines,* y John Turner of the University of regon, set forth some stirring chal-nges to the church.

A college bull session had started im thinking deeply about his per-nal quest for God. He recalled is experiences in the church, in unday school, and at church camps. peaking of ministers who do not spire, church-school teachers who on't realize the capacity of young-ers to understand, and other adults ore interested in church socials an in helping others to find the ay, the young man declared:

"We, the young . . . need a great ind of faith to blow through the g of our confusion. We need a ill small voice to speak a great uth. You who have been guided rough your dark jungles by a leam of brightness, can you not ad us to the source of that light? . . give us a cause. A cause worth ying for. A cause to live for."

Such challenges could not go un-nswered—and they didn't. From all ver the country, from all ages and tations of life, reaction was swift.

A church worker from Fairmont, Minn., **Mrs. Homer Knoss**, wrote: "John, you ask for armor. You e that in the teachings of Christ. ou want a cause to live for. What reater cause can there be than to nake this a better world?"

In his article, John reminisced bout his junior-high years in the hurch Youth League. It was con-ducted by the minister, he said, and he had hopes of finding "the solution to all those vague mysteries which so confused me.

"But the minister did not speak of these things," John recalled. "He urged us to speak . . . about things like our relationships with girls, and . . . some young philosopher would observe that a guy ought to be nice to girls and not hit them or kiss them or anything. Then we'd make model airplanes."

From **R. W. Lane, Jr.**, a youth counselor from Marshville, N.C., came this affirmation of John's criticisms:

"I must concede that there's more truth than fiction in John Turner's statements. Many of the youth programs presented in churches today are more secular than spiritual, and so-called modern churches are somewhat low in spiritual values."

Applause for the article also came from **Reuben V. Anderson** of Pine Bluffs, Wyo.

"We need more John Turners to jolt older people—ministers, bishops, and other leaders—out of their apathy and coldness," he wrote. "These people are afraid to challenge young people in this day of wishy-washy Christianity. They think they must have dancing, card parties, movies, and rock-and-roll juke boxes before they can get young people into the church. Young people have always risen to a challenge, but parents, teachers, and ministers are just too weak and lacking in spiritual strength to challenge them."

John had noted that, in the churches he'd known, the congregations were largely elderly people and

the sermons seemed designed for them. "They usually dealt with spiritual generalities," he said, "couched in language which, while it could offend no one, could shake no spirit free and set it soaring."

One enthusiastic minister, the **Rev. C. H. Newborn** of Havelock, N.C., responded, "God bless you, John Turner! You have split the spiritual atom wide open! I have been trying for 10 years to get this point across to church officials. We deal in such generalities, trying to get along together without hurting someone's feelings, and lose the Gospel of Christ to the lesser teachings."

AMONG those who wrote words of help to John, telling of their own spiritual awakenings, was **Deaconess Evelyn Marsh**, Milwaukee, Wis.

"I wish I could somehow express," she wrote, "the results of God's great wind of faith that strengthens me when I am weak, stirs me, enlivens me, guides me into kindness when I would react with hate; but I am doubtful of another's breeze blowing the true answer your way. Only as we find the truth within ourselves can we say, 'I know.' You are on the right track, for the first step is sincere desire."

A college student, John's age, wanted to set the story straight from her point of view. **Darla Vaughn** of St. Louis, Mo., said: "I am a young person much like Mr. Turner, but I have found the answers to the questions he asks. Our church-school teachers demanded respect without voicing the request, so I could ask my questions without fear of laughter. That is where most young people are lost. They're afraid of being laughed at."

One Methodist mother who wrote assurance to John was **Mrs. Glen Thatcher, Jr.**, of Quakertown, Pa.

"It is evident upon reading your article," she said, "that you will find the answers you seek. It is only a matter of time. You have been fair in judging those who have tried to guide you. But you see, John, that is all anyone can do—try.

"If God could be given like a gift, don't you suppose that I and all mothers would give our beloved children such a gift first and forever? Instead, we tenderly care for our young plants, cultivating the good characteristics and weeding out the bad. And we pray that God will reveal himself through us in his own good time and way."

One of John's classmates said, "The good Christians call us 'rebels without a cause.' But they don't give us a cause." **Miss Allene Dooley**, 21, of Bowling Green, Ky., agreed heartily.

"Let me say amen," she wrote, "to the challenge John Turner gives the church. Like him, I have not found answers in Sunday School, church services, or MYF. By the time I got to college, I was getting more religion out of nonreligious courses in a state college than out of my own church! We have been wrongly labeled the uncommitted generation. Our religious elders have not presented us with the principles and actions for which to stand!"

A surprisingly small number of counterattacks came from persons angered or disappointed by John's religious faultfinding. One of the strongest, however, came from **Mrs. J. W. Babcock** of Alden, N.Y.:

"I would like to point out to Mr. Turner, and to all young people, that there are still some things which one must earn in this life, which one must seek out rather than passively expect to be handed on a silver platter. It is the fault of their indulgent parents that today our young people expect everything—even religious inspiration—to be handed them freely. This is evident from Mr. Turner's implication that he literally went from church to church, entered on Sundays, and sat down with the thought: Well, here I am. Inspire me!"

John also had stated that, in his experience, "the solemn seeking mood" of his spirit in church "was shattered by practical considerations —the plea for the special offering for the building fund, the appeal for donations for Hands Across the Sea Week, the request that housewives produce cakes for the bake sale."

To this, Mrs. Babcock retorted, "It is regrettable that his thoughts had to be rudely broken in upon by the practical requests that he mentions having been made from the pulpit. I imagine it's shattering to a young idealist to realize that somebody has to make the wheels go round. Someone must provide the wherewithal to build and maintain the ivy-covered cathedrals with stained-glass windows in them, so our young can have a worthy place in which to think their lofty thoughts. And now here comes this young man who even wants the lofty thoughts handed him!"

The **Rev. William R. Clark**, pastor of Blue Mound Methodist Church in Blue Mound, Kans., reacted differently to the same charge:

"It has been my growing conviction that the Christian Church insults the intelligence of the American youth. We give them pious platitudes in church while they search for the meaning of life in the science classroom at school. We play down to their intellect by seldom allowing them to doubt at church, while the school seeks to open great new avenues of learning to them in the search for truth and meaning.

"The handwriting is on the wall. Either the Church becomes aware of the seriousness and the depth of the questions young people like Turner are asking or we will find ourselves an archaic institutional form of religion, void of any relevance."

A 27-year-old minister feels much the same. The **Rev. W. Thomas Parsons** of Sanford, Fla., writes:

"John Turner's article is one which forces those of us who are ministers and those who teach to re-evaluate our particular church's program. A minister is somehow expected to be a reincarnation of Jesus Christ, and many parishioners place him on a pedestal. By degrees, they are disillusioned as they discover his 'humanisity.'"

FROM faraway Sydney, Australia, came this comment from the **Rev. Barrie G. Wright**: "I found *God Roars in the Pines* the most stirring and important article to appear in any magazine this year. I personally feel that much Christian education among the youth—at home, school, Sunday school, and camps—is wasted simply because the teachers are not properly trained for their jobs. They answer the questions they think young people want to know, not the questions youth really is asking."

Army chaplain **M. Russell Shivers** soon to return to a civilian pastor-

Announcing: The John Dickins Award for College Students

s campus religion vital?

That sharp question comes out of the article, *God oars in the Pines,* by John Turner, now 20, a University Oregon junior. Appearing in TOGETHER last September age 26], it loosed a flood tide of letters. You see a mpling in the accompanying article.

The question stands: *Is campus religion vital?*

To get answers from college students, TOGETHER takes is opportunity to launch the John Dickins Award for ort articles on *Why I Go to Church.*

●

John Dickins was the young man from Eton College, ngland, thought to have suggested the name for the st (and short-lived) Methodist school in America—okesbury, honoring Bishops Coke and Asbury. He aned his life savings of $600 to the church in 1789 and us helped launch the Methodist Publishing House, oldest and largest firm of its type in America and publisher of TOGETHER. Nine years later he died at age 51 in Philadelphia, victim of the yellow fever which, collegians will recall, also felled Gabriel, hero of Longfellow's epic poem, *Evangeline.*

●

Why I Go to Church may be regarded as a topic to be expanded or embroidered by personal experience. Preachers would call it "the text." But it is not so important that entries stick closely to it as it is that they be informative, sincere, and interesting.

Collegians may respond independently. But we especially call the attention of English professors and instructors to the possibility of making *Why I Go to Church* the subject for themes in writing classes.

●

Here are the rules for the first John Dickins Award:

1. Undergraduate students between the ages of 17 and 25, enrolled full time in any accredited junior college, college or university, may enter—regardless of religious affiliation.

2. Articles should be typed double spaced in manuscript form on 8½ by 11-inch sheets, should be between 2,000 and 2,500 words in length, and must be accompanied by an Entry Form.

3. The deadline is May 1, 1961. The award-winning article will appear in the September issue of TOGETHER.

4. Three cash awards of $250, $150, and $75 and five honorable mention certificates will be presented. Decisions of judges (to be selected) will be final.

5. Articles will be judged on the basis of thought-content, human interest, and literary expression.

6. For Entry Forms, write to: The John Dickins Award, TOGETHER, 740 N. Rush St., Chicago 11, Ill.

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e, wrote to John, "I am surunded by a multitude of young en, many of whom no doubt would nd in you a leader for their cause. am aware as never before, after inistering to 19 to 25-year-olds for vo years, that your statement, John, resents one of the biggest chalges facing the Christian church."

The letters go on and on, in evient intensity and unfortunately at o great a length to be included. The comments of **Mrs. Lorene C. Hartman** of Wilmette, Ill., perhaps m up the feeling pervading the various letters received. She wrote:

"Thank you, John, for writing the article and for doing it so well. The fact that your mind is questing at 19 years of age, not 70, and the fact that you are accepting no easy answers is to your credit and to the credit of all those who have influenced you. . . . Sometimes the difficult way is the only way we can learn effectively."

Another John, last name Wesley, probably also would praise the author of *God Roars in the Pines* for his spiritual seeking. Wesley's thoughts were that man never really attains perfection but that he must keep striving toward that goal throughout his lifetime.

Of one thing we are certain: the dialogue launched by the youthful Mr. Turner's forthright statement is in the best tradition of Protestant theology. As author James Hastings Nichols put it, "The co-operation of uninhibited inquiry and religious faith, of theology and science, is possible only on Protestant territory where all human traditions and institutions stand open both to man's scrutiny and to God's."

People Called Methodist, No. 14 in a series

Joe Walke

Fastest Man Alive

Easygoing Joe responds to stress and strain —with a grin!

ON AUGUST 4, 1960, a flying power plant of incredible perfection known as the X-15 rammed its needle nose through the air at 2,196 miles an hour, faster than any manned plane to that date. Alone in the narrow cockpit of this stub-winged stiletto of the stratosphere was Joseph A. Walker, the National Aeronautics and Space Administration's principal pilot for the X-15. Physically inferior as are all men when compared with such a machine, he was obliged to be superior to the monster in every other way. Had not his mind maintained mastery of the machine, there would have been no record—nor any longer the man Joe Walker, test pilot.

That eventful day began much like any other at Joe's ranch-style home in Lancaster, Calif. Grace, his wife, saw him to the door. "Don't forget your lessons," she said. Joe grinned, gave a friendly pat to each of his three sons, and climbed into his blue pickup truck. He drove along the desert road to Edwards Air Force Base where, as an NASA employee, he helps North American Aviation carry on experiments with the amazing X-15.

Walker's historic flight was brief, almost like counting 1-2-3, yet fraught with unearthly dangers. At 66,000 feet, his tiny craft dropped like a rock from its cradle under the giant mother ship, a B-52. Joe pressed a button; the rocket engine roared to life. His only radioed comment as the X-15 streaked to its record was "Yippee!" Then, fuel exhausted, he

ook closely: that
ack dart under the B-52
the rocket-powered
15, which soon may
4,000 m.p.h.

Man-in-a-missile:
under the canopy of the
X-15, Joe Walker will wear
a space helmet. The
thundering sky steed is
shod with steel skids
instead of tires.

Joe Walker, Fastest Man Alive (*continued*)

coaxed the plane in a long glide back to home base and touched down at 200 miles an hour.

The day's work over, Joe climbed into his pickup and drove back home at a pace far from supersonic.

Most Sunday mornings at the door of Lancaster Community Methodist Church, worshipers are greeted by a friendly usher of 39 with calm gra eyes and a ready smile. There is n hint that tomorrow this easygoin father may be back in the sky, flash ing to new fame. But those wh know him will tell you that, unlik the X-15, there are no blueprin from which a man like Joe Walke could be rebuilt.

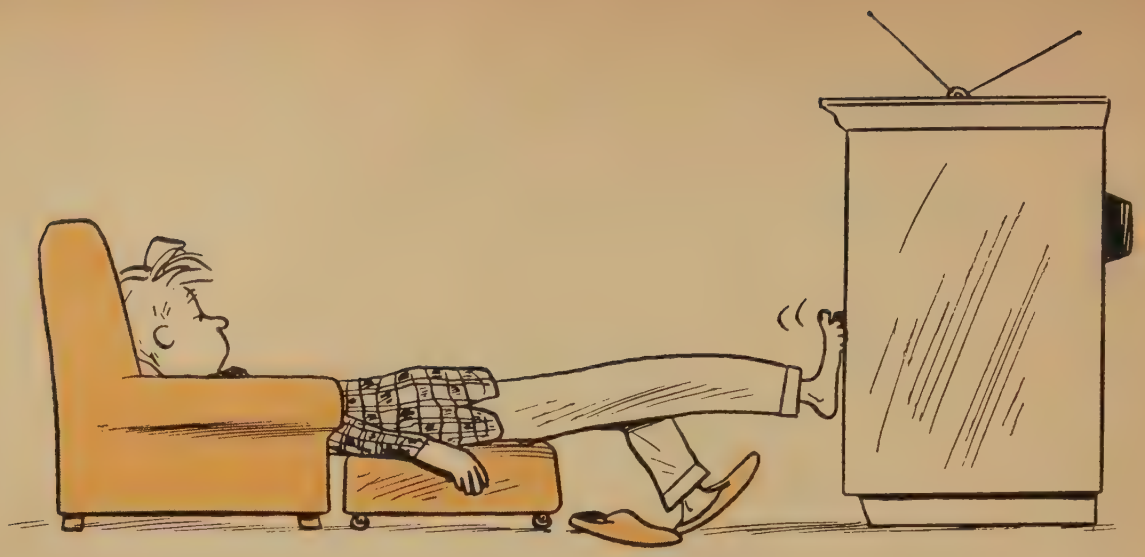
Back home, surrounded by desert and Joshua trees, Joe tries out his land legs with his two older boys.

A jet pilot relaxe at home with his wif Grace, and their sons Tom, Jim and little Joe. He built th eight-room house himsel over a two-year period

Down to earth: getting ready for a camping trip to the nearby Sierras, Joe and his boys test their sleeping bags on the back lawn.

reeter: an active Methodist, Joe is member of his official board and an ardent campaigner the church's drive for a new sanctuary.

Teacher: in Sunday school, where she and Joe first met, Grace helps a pupil recite a Bible story. Like wives of all test pilots, her thoughts often are in the lonely sky.



The TV habits of our young are a fertile subject for cartoons. This one is by Charles M. Schulz of "Peanuts" fame

Television and School Children: 10 Years Together

By PAUL A. WITTY, Professor of Education, Northwestern University

"HAVEN'T people *always* had TV?"

That question from your 12 or 13-year-old child is a sharp reminder that commercial TV, as we know it today, is hardly 10 years old. In little more than a decade, it has leaped from a laboratory novelty to the biggest thing in entertainment.

From the very beginning, however, concerned parents have raised a loud and pessimistic cry. Children were being hypnotized by the sputter and flash that had invaded the American living room. Children were ruining their eyesight. They were vegetating. They would grow up to be illiterate, introverted, unresponsive to normal stimuli.

Critics of our academic system have said we educators are tardy reporters—slow to react—whenever an innovation such as television arises to challenge the school, the home, the church, or an accepted way of life. But this time we can refute that charge.

Some of us here at Northwestern University began studying the effect on children of the electronic Pied Piper over 10 years ago, long before it had achieved the present saturation in American homes. Our subjects have been 20,000 American children and youth. We have gathered data through interviews, questionnaires, and discussions. Our report follows:

Are fears of worried parents justified?

Our answer is largely negative. We base this observation on five conclusions reached after analysis of research over the past decade:

1. Television has not brought about a marked reduction in outdoor play, hobbies, sports, and creative activities.

2. Heavy viewers don't get substantially lower grades than those who seldom watch TV.

3. Relatively few pupils read less; many pupils believe they read more.

4. Primary pupils appear to show gains in vocabulary as a result of television viewing.

5. BUT—there is some evidence that overexposure to westerns and crime programs may have an adverse effect on some children.

Television has not replaced the bat, the ball, the glove, the play house, the tag game, kick the can dolls, or the fishing pole. And children still turn to the printed page for knowledge, or to roam in worlds of imagination and adventure far beyond the limitations of the electronic screen.

On the other hand, there has never been any question that TV is an insatiable consumer of time—time that might be more beneficially used [see *Is TV a Monster in Your Home?* March, 1958, page 10]. In 1956, when three of every four American families had TV, one researcher estimated that "more total time was spent watching television than in any other single activity, except sleep."

In the Chicago metropolitan area where our studies were concentrated, television made its entrance in 19[illegible]. A year later, 43 per cent of the school children reported they had access to it. This percentage increased rapidly each year until, in 1953, it reached 92. By 1959, television virtually had blanketed the

ea. In one suburb, 99 per cent the children had access to sets, 31 r cent to two, 7.5 per cent to three more, and 3 per cent to color TV. Does this mean the average child watching more television than was in, say, 1950? Not necessarily. fact, elementary pupils now spend out the same average amount of ewing time: 21 hours a week. High-school students spend less ne with TV than younger pupils. 1951, they averaged 14 hours a ek; by 1959, that figure had opped to 12. Ten years ago, the rents of these pupils spent 24 hours week; now they spend 20.5. Teach-, we found, average only 12 hours. In our earlier studies, many par-ts noted that their children slept s, played less, and were somewhat ore nervous. Fewer now voice ese complaints.

On the question of ruined eye-ht, the National Society for the evention of Blindness states that es are not harmed if proper seating, ar focusing of the set, and proper om lighting are observed.

What, then, *has* suffered as a re-lt of time spent in watching TV? appears that television now oc-pies the place in children's lives d affections that the movies and dio once held. We have noted a arked reduction in movie attend-ce, radio listening, and comic-ok reading.

That this new form of communi-tion should have such wide ap-al is understandable. One of our ung subjects commented: "Some-nes I wonder whatever in the orld people of years ago did with-t TV. Television—it certainly is a onderful invention! You can flip switch, and right in front of you your favorite actor or actress."

WHAT about that frequent pa-ntal complaint, "too much vio-nce"? Grade-school teachers who llaborated in our studies found me problem cases among children own to spend large amounts of e watching TV. But others in e same group were well adjusted, ccessful students. In every case of rious maladjustment, the teachers und other contributing factors, ch as an unfavorable home en-ronment. From this evidence, we conclude that well-adjusted youngsters may not be affected at all by heavy exposure to TV violence, while those not so well adjusted are more apt to be affected.

However, excessive viewing of crime and violence may lower children's sensitivity to human suffering and lead them to accept or condone brutality.

As for the complaint that the medium "takes up time that should be spent studying," we discovered only moderate differences in scholastic achievement between heavy and light viewers. Top students spent an average of 21 hours a week, while those in the lower fourth of their class spent about 26 hours. Moreover, some pupils did better work in school because of interests awakened by television. And in cases where excessive television watching was linked with poor academic attainment, we usually found other undesirable factors present.

The recent Stanford study in California would seem to support this hypothesis. Fifth and sixth graders were divided into heavy and light viewers. Comparisons also were made of pupils in the first four grades who, according to their parents, spent more time televiewing than playing.

The conclusion: "On the basis of data at hand, we cannot say that heavy viewing, at any stage of elementary school, significantly lowers grades. Any slight difference was in favor of the heavy viewers."

One mother complained: "Before television, our oldest boy was always eager to be outside playing with his friends. Today, our youngest is just as happy to sit, yogi-fashion, hours at a time, eyes wide, drinking in the antics he sees on the screen before him. Is this healthy?"

In this case, perhaps not. But none of the research indicated an appreciable reduction in play time. One study even disclosed that 38 per cent of the boys and 34 per cent of the girls had cultivated new hobbies because of TV. The wise parent does not permit lengthy, continuous periods of viewing. Instead, he will insist that a child interrupt such periods with more active pursuits.

In cases where Johnny can't read, or reads less than his parents believe he should, television often is blamed. Yet our studies show that many pupils say it has increased their interest in reading. In fact, 45 per cent of the elementary pupils polled in 1958 believed they read more.

Despite such facts on television's credit side, U.S. parents continue to worry. But they are not alone, as this report from London shows:

NEARLY all complained of brutality, gum-chewing sadism, and moronic murders. . . . Many parents leveled the same charge against cowboy thugs and American killers who dominated the screen with drear regularity between 6 p.m. and 8:30 p.m. . . . Indeed, fully half the mothers grimly noted how their young ones resisted bedtime if adults were still glued to the television sets. . . . Nevertheless, television in general had 'increased vocabulary,' 'widened their horizons,' or 'broadened reading taste.' "

So, is television really an ogre? Or is it—all things considered—just another marvel of technological achievement, a great good force for entertainment and enlightenment?

The answer, very probably, lies somewhere between these extremes.

Some programs, it is true, are mediocre or worse. Others aid in communicating a better understanding of our world to millions—both children and adults.

The potential effect of the medium on our children will continue to be a concern, of course—yet often the effect will be what we, as parents, allow it to be. After all, parents serve as models of conduct for their children. They should control the other models their offspring tune in electronically. They must guide the interests awakened by television into constructive channels. And parents are the adults of today who can do much to influence the type of programing produced by stations and networks for the adults of tomorrow.

Television remains a problem mainly in homes where it is allowed to become one. Wise parents won't use it as an electronic baby sitter. Instead, they'll encourage their children to select programs with discrimination and evaluate them with discernment. Then, in a true sense, television will become a great medium of entertainment and enlightenment.

Two Methodist-related universities, Syracuse and Boston, clashed early in the season. High in the air here is Syracuse's Fred Mautino, named by Russell as an All-Methodist end. His team won, 35 to 7.

The Methodist University and College

All-American Elevens

By ***FRED RUSSELL,*** *Sports Editor,* The Nashville Banner

FOOTBALL is still basically a matching of pushing and resisting forces. But, paralleling the space-age advance, it has grown into a game of vast scientific proportions. The average football fan, were he to sit in on a coaching staff's strategy conference or to try to furnish a scouting report that met the exacting demands of a major-college head coach, would be as bewildered as he would on another planet.

Modern football is vastly more complex, more spectacular, and better played than it used to be. Offensive patterns have opened up. Men in motion, flankers, "lonely ends," and other once-startling innovations now are commonplace. Formations have spread as the players have increased in size. This would seem incongruous if it weren't that they also are faster than ever. Spectators watch a dazzling brand of football which has kept pace with the technical achievements of this space-conquering atomic era.

The men on these pages have what it takes to be outstanding in this hard, fast, brain-testing game. To qualify for this year's Methodist All-American—the fifth selection since TOGETHER first was published in 1956—players had to attend a Methodist-related school for which they performed brilliantly on the gridiron. They were not required to be Methodists.

The final selection, as usual, was a difficult assignment because so many outstanding players performed in both the university and college divisions. While the university field is limited to seven schools (Syracuse, Southern Methodist, Northwestern, Denver, Boston, Chattanooga,

Jniversity

l Duke), there are 74 Methodist-related senior col-
es, some 40 of which fielded football teams. In No-
nber, Syracuse and Duke appeared almost certain to
k highest among the Methodist-related universities
en the arduous 1960 season ended. Until Saturday,
tober 29, when it was defeated by an underdog Pitt
m, Syracuse had an unbroken string of 16 victories.
e big Orange team, voted No. 1 in the nation in 1959,
later bowed to Army, 9-6.

Members of TOGETHER's 1960 All-Methodist, All-Amer-
n eleven may not be a bit brainier than the men who
yed in the days of Jim Thorpe and Willie Heston,
they undoubtedly have more expert knowledge of
scientific game they play.

They are also, we are happy to report, on their respec-
e campuses for other and perhaps sounder reasons
n performance in a sport which entertains millions.
Take Claude Moorman, for example, the Duke end
o caught 11 passes against South Carolina. He's presi-
nt of his senior class and a member of Omicron Delta
ppa, honorary leadership fraternity. Claude is an
ellent student, taking a premedical course.

Syracuse's Fred Mautino, probably the nation's best
-around end (his coach, Ben Schwartzwalder, calls
n "the best I ever coached"), is an honor student. So is
uce Tarbox, 230-pound guard for the great Orange
m.

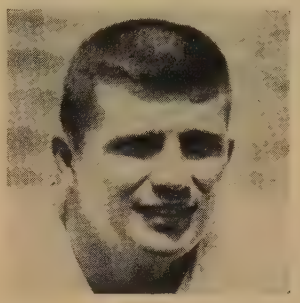
Bruce Olderman, a 236-pound Allegheny tackle on the
l-College eleven, is majoring in political science. He
pects to return next year for graduate work after
tting his degree in June.

Baker's Karl Spear II, a 5'8" guard who plays against
nts, is majoring in mathematics and chemistry. He
s been an honor student every year in college, earning
se to perfect grades.

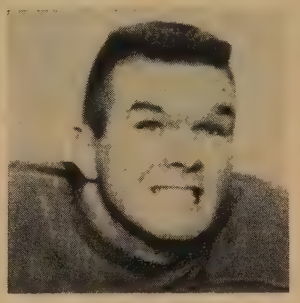
Jim Gladden, DePauw tackle, maintains a straight

TACKLE, *Jerry Mays*
SMU

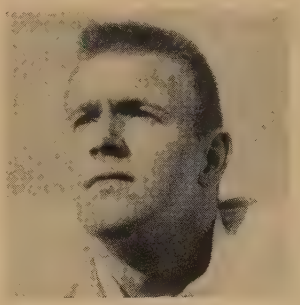
GUARD, *Gerry Smith*
Denver



CENTER, *Al Bemiller*
Syracuse



GUARD, *Art Browning*
Duke



TACKLE, *Bob Minihane*
Boston

END, *Claude Moorman*
Duke

QB, *Dick Thornton*
Northwestern

HB, *Ernie Davis*
Syracuse

HB, *Carey Henley*
Chattanooga

FB, *Art Baker*
Syracuse

Second University Eleven

OSITION	PLAYER	SCHOOL
E	Elbert Kimbrough	Northwestern
T	Charles Long	Chattanooga
G	Bruce Tarbox	Syracuse
C	Curtiss Wheeless	Denver
G	Richard Feidler	Syracuse
T	Fate Echols	Northwestern
E	Tom Gilburg	Syracuse
Q	David Sarette	Syracuse
H	Joel Arrington	Duke
H	Dick Desmarais	Boston
F	Mike Stock	Northwestern

Stan Solomon, Willamette's flashy back.

College

"A" average and consistently has made the dean's lis
He's a history major, president of the campus Inte
national Relations Club, and a reporter on the studen
newspaper. (A sports writer some day, maybe?)

The All-College quarterback, Thomas Quilling
Rocky Mountain College, is another fine student.

They're just a few examples.

Brilliant players like these, representative of both th
university and college selections, are tangible evidenc
there can't be very much wrong with college football—
despite the claims of detractors and de-emphasizers tha
the game is still too big and too commercialized.

Others point out, however, that the football seaso
runs only 10 weeks, or only three months if Septembe
practice is counted. This is considerably shorter tha
the basketball season, for example. (One never hears an
criticism of basketball, although drills begin in mid
October and the schedule isn't completed until earl
March. Football players are away from classes on trip
much less, too, even if the team is good enough for
bowl expedition.)

True, we hear proposals for a slate of spring foot
ball games, presumably with a preseason practice period
and for a yearly tournament of conference champion
playing off for the national crown. But under the gov
erning, administrative, policy-setting influence of th
National Collegiate Athletic Association, college foo
ball is now and should remain on sane, level ground—
and keep producing men of the caliber shown on thes
pages. We think they're the "cream of the crop."

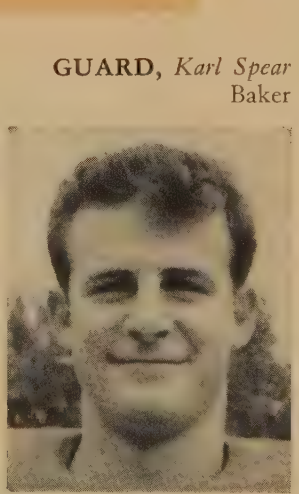
Second College Eleven

POSITION	PLAYER	SCHOOL
E	Jerry Huml	Cornell
T	Jim Robinson	Willamette
G	John Thomas	McMurry
C	Duane Kaiser	Adrian
G	Obie Bender	Baldwin-Wallace
T	Tom Geschwind	Ohio Northern
E	Levi Otey	Emory and Henry
Q	Jerry Thacker	Puget Sound
H	Burt Richardson	Lycoming
H	James Paramore	Baker
F	Jay Farrar	Ohio Wesleyan

END, *Ed Tingstad*
Puget Sound

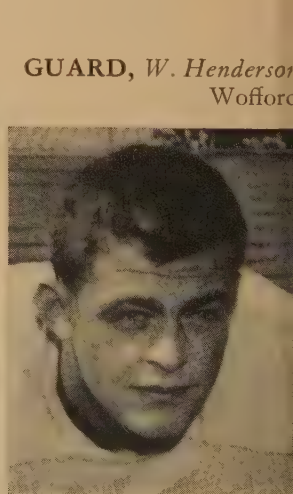
TACKLE, *Bruce Olderman*
Allegheny

GUARD, *Karl Spear*
Baker



CENTER, *Max Urick*
Ohio Wesleyan

GUARD, *W. Henderson*
Wofford



ACKLE, *Jim Gladden*
DePauw

END, *Leroy Davenport*
Randolph-Macon

QB, *Thomas Quilling*
Rocky Mountain

HB, *Dave Adams*
Baldwin-Wallace

HB, *Jerry Snide*
Albio

This year, let prayer help you

Start the NEW YEAR Right

By EMALENE SHERMAN

RING out the old, ring in the ew. Clang bells, toot horns, have nother "cup o' kindness." Don't orry about that blurred vision—it ay clear long enough for you to e approaching tragedy during the utomobile ride home. After all, this New Year's Eve!

That's not everybody's kind of lew Year's Eve, of course, even ough most people will agree that ie changing of the year is a time for ptimism and joy. If things were bad '60, they'll certainly improve in '61. r, if the past year has been a good ne, why, there's nothing but more appiness ahead. Having a clean slate worth celebrating.

But ever since last New Year's ve, there has been a question in my ind: how many people will spend ie last hour of the old year in rayer? Not many, I suppose. But I an vouch for the rewards in doing .

Last year my husband, my son, lan, and I decided to do something ifferent on New Year's Eve. We ould go to church.

Being caught up in the fast pace f modern living, we were a bit self-onscious about being considered old-ashioned. At first, Alan objected. It's a night to celebrate in hilarity," e said. "Sunday is for going to hurch." My husband noted that ere was a spectacular on TV that ght which he'd have to shut off t its peak to get to the church serv-e. I hesitated, too, wondering—as n other New Year's Eves—what wear.

But as we drove together to our hurch, Groesbeck Methodist in Cincinnati, Ohio, we had a feeling of great contentment. Perhaps our experience during that next hour will induce you to pause and consider spending the last 60 minutes of 1960 in a quiet sanctuary, too.

As we entered the door, strangers introduced themselves. Everyone seemed pleasantly surprised and pleased that others had come. That feeling of Christian fellowship grew when we entered the sanctuary and found tables arranged in the form of a cross. The only light came from white candles on the tables and a dim light over the pulpit.

Our minister, the Rev. G. Don Gilmore, seated himself at the head of the cross, and the service began. We opened our hymnals and read together the words of the Lord's Prayer, the Ten Commandments, and the Beatitudes. Then came an invitation to Communion; and with the candlelight flickering on the silver trays, we ate bread and drank of the cup.

"Now," said the minister softly, "we will enter the New Year in prayer. What shall we pray for first?"

"Don," came an old man's voice, "let's pray for peace."

After a moment of silent prayer, the minister led us in a prayer for world peace, asking special blessings upon our President and the leaders of other countries.

"What shall we pray for next?" he asked.

"Understanding," answered a young voice. "Understanding of ourselves, our neighbors, and our community. Only then will we be able to understand the world."

Again heads were bowed as each spoke silently with his God. The minister again voiced a prayer expressing the feelings all of us had.

Glancing at my watch, I saw it was nearly midnight.

"There's time for one more prayer," the minister announced. "The new year is just minutes away. Any suggestions?"

"Yes," said my husband. "Let's pray for our church."

"Good!" said Mr. Gilmore. His face was radiant. "And let us pray for the world church also."

We bowed our heads again. I heard fireworks in the distance, sounding otherworldly in our tranquil sanctuary. Unspoken thoughts came and went in the candle glow. The clamor came from afar, but a divine presence seemed to be among us at the dimly lit table.

The minister's voice broke the spell. "Our Father," he began, "we hear the noise outside, just as the clamor of the world continually calls us every day of our lives. But tonight we also hear you."

When his prayer was finished, we stood and sang three hymns chosen by the congregation. With the words of *Abide With Me* ringing in our ears, we stepped into the cold crisp night.

"I'm glad we went to church," said Alan. "It was the best New Year's Eve ever!"

We smiled at one another with a fullness inside that spoke better than words. But we both knew how he felt. We were closer as a family and closer to God.

We started the New Year right!

The Stick-Together Club

By CAROL Z. GROSSMAN

OUR TWINS, Patty and Peter, have been talking since their first early "da-da," and scarcely have paused—except to sleep—during these eight years. Though it sometimes is annoying, their talk is fun to hear.

Admonishments to "be quiet" or "tell us later" would only stir resentment, and we don't want to stifle their eager curiosity. Besides, my husband, Jim, and I do our share of tongue wagging, so we may be responsible for their loquaciousness.

The big problem is that the children interrupt—and their young minds don't realize that this is discourteous.

One evening, behind the camouflage of a newspaper, I searched my own experience for a subtle way to set the children straight. Recalling my own childhood and the three talkative youngsters my parents had to cope with, an idea suddenly popped up.

"You know," I remarked casually, "I was just remembering that when I was a little girl——"

"What, Mom?"

"How old, Mom?"

I glanced at my husband with a hint of desperation.

"I began to say that when I was a little girl, my family had a club."

"What kind of a club?"

"What did you do?"

"Did you have fun?"

"Yes, we had a good deal of fun, and we learned some things, too."

"Like what, Mom?"

"Did you have real meetings and everything?"

I began to explain about the club, and the twins were enthralled. They insisted we organize one immediately. Their class at school had recently elected a student-council representative, so they knew about democratic procedures.

Jim and I immediately appointed a nominating committee which consisted of our dog, our parakeet, and a puppet named Nemo. Nemo, aided by Patty, presented the slate of officers. Then we campaigned and balloted. By bedtime, each of us held an office.

We also had chosen a name: the Stick-Together Club.

In the months that followed, I noticed small but significant changes in our family life as our club began to function. At one meeting, Patty was describing her friend Susie's new spring wardrobe when Peter, dwelling on his own thoughts, broke in with, "What color are Chinese license plates?" Patty objected—loudly.

Down went the gavel. Dad, our president, reminded Peter that he must wait his turn to have the floor. Once Peter would have been disgruntled. Now, he was patient—willingly! He'd been ruled out of order more gently and effectively than by a direct reprimand. In fact, we're all more patient to have pet topics discussed when they're put on the agenda. We know we'll eventually have our turn.

One of our first special sessions was called to investigate Patty's complaint that the insects Peter collected in jars in his room were escaping and disturbing her sleep. She described how an occasional bug brushed against her cheek in the middle of the night or buzzed annoyingly about her ears.

"It's awful," she lamented importantly. "I can't get any sleep!"

"What's wrong with bugs?" wa Peter's defense. "I touch them a the time and it doesn't bother me.

When it came time for a vote Peter was overruled three to one. I was suggested that he save only thos creatures that were properly dea and mounted, and the meeting ad journed amicably.

Another time, Peter announced h was exploring interplanetary trave with a seven-year-old expert an urgently needed more space facts To accommodate his request, w even postponed a discussion on estab lishing bedtimes.

Since we started our club, I'v frequently beaten a hasty path to th public library with my look-alike in tow. In time, I trust that they' learn to research projects for them selves and take joy in doing so. Bu at present, I'm learning right alon with them and broadening my ow horizons.

Our stick-together spirit is helpin the twins think a little beyond thei own personal interests. I was prou of a recent bit of dialogue about th comics and who should read then first.

Ever since our children started t read, we've had this weighty prob lem. Taking turns never works, be cause no one remembers who ha the comics first the last time. Sharin them provides no solution, either since Peter and Patty can't agree o what constitutes equal distributio

After discussing these possibiliti we were about to toss the funnie into the neutrality of the waste basket. Suddenly, Patty looked lov ingly toward her father.

"Gee," she said softly, "Dadd never gets to read them."

Peter, always the rational one, remarked, "Yeah. He reads all those ig books. He should take it easy vith the funnies once in a while."

The resulting decision was unanious to give Dad the comics first, ecause he's the most avid reader and eeds them for relaxation.

Another time, our talks revealed nat Peter needed more time to be lone. Patty, on the other hand, was nore gregarious and became restless vith too much solitude. Consequent-, Peter was given the spare room to ursue his hobbies; Patty was allowed ne recreation room to pursue her riendships. Such a decision, with all f us understanding the issues and greeing on the solution, has given s a much smoother-running house-old.

Although to the twins our Stick-ogether Club is more a game than nything else, I hope they'll discover nat what's good for one person may e an anathema to another, and that tolerant understanding of differnces will work to the advantage of oth. Perhaps they'll also learn that family can give each member free-om to grow in his own direction nd at his own speed.

Jim and I try hard to be honest bout ourselves with the children, nd they seem to be following our xample. I can detect a diminishing ndency to hide things from each ther, and Peter and Patty appear to el it is safe to bring their grievances nd problems to us.

As they grow older, I hope they an better talk out their more imortant personal feelings—things nat touch them deeply, such as quesons about religion or sex—not in "meeting" atmosphere, but sepaately, in a climate of love and nderstanding.

A sign that this is possible came ne other day in one of those earnest hildhood conversations that mothers ften can't avoid overhearing.

Patty and a girl friend had been laying outdoors, and the other oungster had accidentally torn her ress. Close to tears, the girl said was afraid to go home and show er mother.

In a sudden, inspired burst, our atty had the solution:

"Hey! Why not form a club? You an tell anything in a club, you now!"

"Down went the gavel. Dad, our president, reminded Peter that he must wait his turn to have the floor."

How to Argue Against GAMBLING

You disapprove of gambling, of course. You nod approval when your preacher attacks it. You'd even sign petitions to state legislators. But suppose you're challenged some evening in a friend's home to answer these questions:

1. ***All of life is a gamble; at every turn we take chances. What's wrong with making it legal and enjoying it? It can't be sinful; many Roman Catholic churches and some others use bingo, cards, chance wheels, and other devices at carnivals.***

2. ***Legalized gambling could open the way for a national lottery to eradicate the national debt. A continuing lottery could reduce or eliminate taxes. Witness the success of foreign lotteries.***

There they are—two deceptively plausible arguments sweeping the country. To help you organize your rebuttal we've lined up three on-the-spot reports.—Eds.

'Tell how it downgrades the conscience'

. . . advises Oren Arnold

Former President of the Phoenix, Ariz., Kiwanis Club

THE let's-legalize-gambling propaganda—which, incidentally, stems largely from Nevada—is so smooth that nobody can prove it even exists. I know, for it pours in waves into my state, neighboring Arizona. The nature of this propaganda is to have no source, to appear to be generating in the minds of the people. Actually, the most effective campaigners pose as lovable souls trying to do what is best for us all. And you may be sure they make many a convert.

A typical operation took place not long ago in Phoenix, a city of 450,000 distinguished as a church town. An affable speaker presented himself to the program committee of the larges Kiwanis club. He wanted to te about a proposed new transconti nental highway through Arizona– and the committee was delighted

But this "road advocate" barel mentioned the highway. Instead he pitched his talk into a 20-minut appeal for legalized gambling i Arizona. His arguments lulled th normal perceptions of those men l a shot of morphine. I know; I wa president of the club. It took month for some of us to realize what h had done. Meanwhile, he had move on to victimize other groups.

We've all been sirened by "th

·e of Las Vegas." That city and ·no are painted as the glamour ›itals of the world. Thousands of les away, billboards promise fun a Nevada club. The name, Las ·gas, has become synonymous with ·ury, adventure, entertainment, d prestige. Millions go there on ·ations; a fraction of 1 per cent ·ve as winners—and are so exhila-ed that they become propagandists the whole show.

In reality, almost all leave as losers, ıny as bankrupts. The truth about ›ney losses, thievery, prostitution, oholism, suicides, family suffering, ·orces, and related troubles stem-ng from gambling in Nevada is ıtastic. Public-relations experts are ed to keep this aspect hidden.

Nobody knows these facts better an Nevada's Christian families. nfortunately, they lack funds to ge a counter-campaign. But they ge us Arizonans to hold the fort. ›on't be fools," they plead. "Don't overwhelmed by glittering ›mises. Don't let neon signs blind u to reality."

The gamblers did drive a wedge ·o Arizona; today you can bet all u wish there on horse and dog ·es. Promoters now use this as an ·ument for legalized card gam-ng, roulette, dice, and slot ·chines. "There's no difference," ·y say. They're right. But they're ·ong in saying, "There's no harm." They point to the fact that casinos ·y taxes and to the occasional char- benefits. One such benefit they e netted $980 for handicapped ildren—which sounds great, until u remember that salaries, over-ad, insurance, and money lost by e bettors totaled over $50,000.

Strangely, many otherwise distinguished Christians come out in favor of legalized gambling and lotteries. Typical is a recent instance of a manufacturer-financier in my town. This man wrote a long letter to our paper, pleading for a national lottery. He cited all the old, shallow arguments, including the fact that some churches conduct lotteries, and advocated that U.S. post offices sell $5 lottery tickets each week. He estimated a weekly government income of $250 million, or a net of $13 billion a year. He said nothing about the downgrading of conscience, the encouragement of loose living, the whole tragic impact of such a folly on the human soul.

Arizona can be accepted as a guide in keeping more dirt out. Twice in the last six years propaganda campaigns have been conducted to legalize gambling there. In each instance, Protestants, aided by some Catholics and Jews, leaped to action. From their pulpits, ministers asked congregations to sign petitions denying a place for the gambling question on the ballot. Service clubs, women's groups, schools, all gave their strength. One state senator, a Catholic, warned: "Desirable major industry would pull out at once if a law legalizing gambling were passed. Such a law would be a catastrophe to our state."

Much desirable industry already has pulled out of Nevada and much more has bypassed it. That's because experience has shown that executives and laborers alike throw their salaries away at the casinos and soon develop family lives so miserable that business efficiency is killed. It was by facing up to such facts and spreading them that we licked the gamblers in these battles in Arizona.

"take." The only real winner is the bingo operator, whose profit sometimes reaches a fantastic 95 per cent.

Only a step removed from bingo are lotteries and raffles. Typically, the prizes they yield are worth between 20 and 40 per cent of what the gullible public spends on tickets. And for such large lotteries as the Irish Sweepstakes, racketeers sell counterfeit tickets by the thousands.

Some of the country's prize chumps are football and baseball fans—the self-styled experts who think they can predict winners in betting pools. The odds are 35,960 to 1 against winning high total score for a selection of 4 games out of 32, and over 200,000 to 1 against collecting on 5 games. Here the only expert is the professional operator, who may collect nearly $10,000 a week on a 25-cent pool—and usually keeps two thirds of it.

Other suckers are those who play cards and dice for money, unaware that most of these games are crooked. Sharpers frequently switch fixed dice for "honest" ones, and marked cards for factory-sealed decks. Some gaming tables have a plate than can be magnetized by throwing a switch to make specially prepared dice turn up losing totals.

The glittering casinos of places like Las Vegas don't need to rig their tables; honest games make huge profits. A single roulette wheel brings in at least $4,000 a night.

What about those countless taverns, cafes, newsstands, and small shops where gaudy punchboards attract the nickel, dime, and quarter business? Small change—some of it from children—quickly adds up into dollars for the proprietor, who pockets between 50 and 70 per cent of the cash paid for punches.

Probably the fastest way to throw away coins is to pump them into slot machines. These devices are fixed to keep from 40 to 80 per cent of the money they swallow, and the operator can adjust them to suit himself. Even when the machine is set to be "generous," the jack-pot combination appears only once in about 4,000 spins.

The numbers game, which victimizes low-wage earners, is a type of lottery popular in large cities. Operators take bets as small as a penny on any three-digit number. Even

Point out the odds against winning'

. . . suggests Ernest E. Blanche

atistical Analyst and Author of *The Mathematics of Gambling*

YOU CAN'T WIN at gambling. hether it's bingo in a church base-ent or a bet with a street-corner ›okie, the odds are against you. Vhat's more, professional operators' mmicks and gadgets slam the door ı any chance you have of winning.

Tell your friends about innocent-appearing bingo, for example. It whets the appetite for further gambling, and it's fertile ground for racketeers. Even though there's a winner every game, the cost of prizes rarely consumes even half of the total

when a bettor beats the 1,000 to 1 odds against him, the payoff rate, at best, will not exceed 600 to 1. Since policy-slip distributors deduct 10 per cent on winners, numbers racketeers usually wind up with more than half of the money wagered.

Horse-race bettors are left at the post before the track opens. From 12 to 22 per cent of the cash they wager legally through pari-mutuels is the "cut" of the track, leaving about a third of the money to the state. And for every dollar bet legally at the track, $100 illegally passes through the hands of bookies.

Is there a "system" for winning at the races? Many bettors think so, but they always fail in the long run. One system requires that the bet be doubled in size after every loss. Pertinent is the story of a horse appropriately named Tragic Ending. After winning a race in 1941, Tragic Ending lost his next 31 starts. If some "systematic" track fan had bet $1 on him in his first loss and had doubled the bet for each succeeding race, he would have lost over $2 billion!

Despite the coldly mathematical reasons why the gambling odds can't be beaten, bills to legalize gambling or to create a national lottery still draw support. Arguments of their sponsors boil down to the tenet that the end—usually a painless way of supporting government—justifies the means.

You can argue in rebuttal that besides being morally and legally wrong, the lottery—like other forms of gambling—does more than mulct unsuspecting victims. It changes the very pattern of our living, distorts our sense of values, and incubates crime. The lottery is a Frankenstein monster capable of consuming both those who run it and those who play it. The profits from a lottery, even if used to reduce governmental debt, would be today's 30 pieces of silver paid for betrayal.

'Expose it as a gnawing social evil'

. . . says Richard D. Isler

Executive Director, The Council of Churches of Greater Cincinnati

I KNOW WHY the editors of TOGETHER asked me how I argue against gambling. It's a topic I hardly can avoid as executive director of the Council of Churches of Greater Cincinnati. My associates and I are literally face to face with the problem, for just across the Ohio River lies Newport, Ky., known almost as well by its nickname "Sintown."

Newport's occasional reform movements—almost always led by ministers and prominent laymen—have been most disappointing. Vice flourishes there because the churches never have forcefully presented the case against gambling as a social evil. They haven't learned that to equate drinking a glass of beer in a legally operated tavern with patronage in a large, illegal gambling operation only holds churches up to ridicule.

To argue effectively against gambling, I find that I first must make a clear distinction between a simple private bet and organized, promoted gambling—both legal and illegal—which thrives in some form in almost every American community. I try to cast aside any puritanical and individualistic approach and expose gambling as a gnawing social evil.

Certainly there are aspects of gambling which touch upon individual morality. But the most powerful ammunition I have found for undercutting proponents of legalized gambling are examples of its immoral influence on a community and the disastrous social disintegration it leaves in its wake.

I tell them about Newport, whose lurid reputation enhances Cincinnati's attractiveness as a convention city. This was openly recognized by our mayor, who welcomed a labor-union convention to Cincinnati with the usual politician's platitudes, then —in a boys-will-be-boys tone—urged the delegates not to spend all their free time on the other side of the river.

The backbone of Newport's vice is a large, prosperous, illegal, but apparently socially acceptable gambling business. Thriving also are its by-products: prostitution, evasion of liquor regulations, and an inclination to wink at "inconvenient" law

Back in 1951, the Senate Committee to Investigate Organized Crime in Interstate Commerce made some Newport businessmen squirm. But not the chief of police. That stalwart was "surprised" to hear of gambling in his bailiwick. Word apparently hadn't reached him of Newport's notoriety, which has been snickered at since the turn of the century. This official "blindness" is just one symptom of gambling infection.

To combat organized gambling the social evil it represents must be understood in all its ramifications. One is the fact that other vices flourish with gambling. Another is the disastrous consequences of the something-for-nothing attitude which always accompanies gambling. And certainly to be kept in mind is the close alliance between large-scale gambling, legal or not, and organized crime.

Churches find it easier to fight individual immorality than to do battle with evil which is social in nature. Too few approach social evil effectively. Yet I believe the Gospel speaks just as relevantly about correcting evils facing all society as about those which confront people individually.

To be sure, the Bible holds no magic solutions to 20th-century social problems. But we need read no further than the great prophets to discover that God spoke, through his chosen ones, on the great social and economic and political issues of the day. He still speaks to our day.

Any church confronted by the social evil that is gambling has a unique opportunity not only to serve the community but also to deepen and enrich the faith of its members. Churchmen agree that gambling is evil and should be fought. The trouble is that, too often, the real nature of the evil has not been understood—and, therefore, the approach to gambling has been irrelevant and at times even laughable.

The most effective argument I've found against gambling is to unmask it as a social evil. This results in the much more important discovery of the social relevance of the Gospel of Christ, and opens a multitude of new avenues for service by a church, as such, or by any group of concerned Christians acting as citizens.

When Hannah Var Eight Yar Old

By KATHERINE PEABODY GIRLING

"Den se put on me a shawl and tie it behind under my arms, and se lean heavy on me, and we go out into de shed."

WERE YOU a little girl, Hanah, when you came to America?" asked.

"No," she replied, letting her sewg fall in her lap as her grave eyes ought mine slowly. "I var a big girl ght yar old."

"Eight years old? How big you ust have been! Can you tell me out it? Why you came?"

The recent accounts of people iven to America by tragedy, or awn by a larger hope of finding a fe to live in addition to earning a wing, had colored my thoughts for ys. Have all immigrants—the willss, leaden people who pass in droves rough our railway stations; the tient, indifferent toilers by the adside; the maids who cook and end for us; this girl who sits sewg with me today—have all these memory and a vision? Is each of em in some degree a Mary Antin?

I closed the magazine and asked er.—"A big girl eight yar old," she id.

"Oh, well," Hannah explained, n old country if you are eight yar d and comes younger child'n in milie, you are old woman; you otta be, or who shall help de oder?"

"Yes? Did your father and mother ring you?" I continued, probing for e story.

"No—fader and moder var daid. ly h'aunt, my fader's broder's wife, came for us. It cost her 28 dollar, ut se do it."

"To Sweden and back for $28?"

"Seventeen yar ago, yes, but of course you must to take your own providings. It don't require much." Hannah's shoulders drew together expressively. "Madam knows se is apt to miss her appetite at sea!"

"But too well." I shrugged sympathetically. Then we both laughed.

"I can tell you how it is I came Ahmericah, but"—Hannah waited for words to express her warning—"it will make you a sharp sadness."

"Please."

"I don't know if I can tell it to you good, but I tell it so good as I can. My fader he var Swedish fisherman vat h'own his boat and go away by weeks and weeks, and sometimes comes strong wedder and he can't make it to get home quick." Hannah hesitated, and then in lowered tones of soft apology added, "My moder se var a ver' pretty woman. Var three child'n more as me—Olga var six yar old, and Hilda four, and Jens—well, Jens var just a baby, suppose yar and half. We live in a little house close on by de sea. It is yust a little house, but it can to have a shed with a floor of stone. The door of de shed is broken so it is like a window mitout glass.

"The house is close on by a big dock where in somer time comes big excursion steamer mit—suppose hundert tourist people who climb on de mountain up de road. My moder se sell dem hot coffee, also bread and cheese, but dat is not de reason why we live in de little so lonesome house. It is de big dock is de reason.

"My fader he can to come home from late fishings mitout needing dat he sall walk on de roads. In Sweden in winter de roads swallow snow till it makes dangersome to you to walk because hides holes to step in. We live dere all somer, but in late

READER'S CHOICE

This sweet-sad story of courage on the part of a small girl in Sweden was first nominated by Mrs. Henry Lewis of Sioux Falls, S.D., among 38 others. Printed in *The Atlantic Monthly* in November, 1932, it also appeared in *Reader's Digest*. Mrs. Lewis receives $25, as will you if you're first to nominate a favorite story later printed.—EDS.

autumn my fader he say, 'What about de winter?'

"My moder se say, 'I don't know, but anyway ve try it vonce.'

"Den my fader he go away in his boat and my moder se get bad cold and comes sickness on her, and ven se could n't to keep care on us by reason se is too weak, se lay on de cot in de kitchen room and vatch on me dat I sall learn to keep care on de child'n."

"BUT what did you live on? How did you keep warm?"

"Oh—is plenty fuel, and ve make hot stew of dried meat mit rice and raisins.

"One day my moder se say me, 'Hannah,' se say, 'you bain a big girl; I must to tell you sometings. You fader is very late, it seems, and winter comes now. I cannot to wait much more. It is soon I got to go. You must n't take a fear of me if I come all white like de snow and don't talk mit you any more. De little child'n dey will take a fear and cry. I cannot to bring a fear on my little child'n.'

"So se tell me what I sall do—I sall close her eyes up, tie her hands togeder, and lock de shed door."

Hannah had resumed her sewing. Her thread fairly snapped as stitch fell by even stitch with monotonous rhythm. In quiet, uneventful tone she continued:

"So one night pretty soon se make dat I sall bring her best nightgown and help her mit to put it on. Den se kiss de little child'n in deir sleepings and se sit on a stool by de fire and say I sall put Jens in her arms. Se try to rock back and fort' and se sing on him a little hymn. But se is too weak and I must to take him.

"Den se put on me a shawl and tie it behind under my arms, and se lean heavy on me, and we go out into de shed. My moder se do her bare feet on de stone floor. Se have yust but her nightgown on, but it is her best one mit crocheted lace at de neck and wrists. Se tell me I sall put de ironing board across two chair seats, but it is too heavy and se sall try to help me, but comes coughing on her and se hold on by de shed door.

"Se look out across de road and de mountain all mit snow white and mit moonlight cold. And blood is on her lips, but se wipe it away mit a snow bunch. Well, anyway, we do de ironing board across de chair seats and I spread a white sheet and put a head cushion and my moder lie down and I cover her mit a more other sheet over.

"Oh, Moder," I say, "let me make some warm covering on you."

" 'No,' se say, so soft dat I listen mit my ear, 'I must to come here while I yet have de stren'th, but I want to go quick away, and in de cold I go more quick. Oh, Hannah!' se say, 'my big daughter! You are so comfortable to me!'

"So I hold my moder's hand. Pretty soon it comes cold. I klapp it mit mine, but it comes more cold. I crumple it up and breath my hot breath in it, but it comes not warm any more. So mit my fader's Sunday handkerchief I bind her eyes like if you play blindman mit de child'n, and mit an apron string I tie her hands togeder.

"Den I go back and make my hands warm in de kitchen room, and I take de comb down off de string, and I go back to my moder and make her hair in two braids like as I did all when se was sick. My moder se haf very strong hair; it is down by her knees on and so yellow—so yellow as a copper teakettle! It could to haf been red. Den I lock de shed door and crawl in bed.

"Next day I tell de child'n dat Moder is gone away. Dey cry some, but pretty soon dey shut up. Anyway, it is so long se haf lain on de cot in de kitchen room dat dey don't haf to miss her.

"So I keep care on de child'n and play mit dem, and some days go by. Comes stronger wedder mit storms of sleet and snow, and de wind sob and cry. Comes nobody on. At night when de child'n are sleeping I unlock de shed door and go to see if it makes all right mit my moder. Sometimes it is by moonlight I see on her, but more often it is by candle glimmer."

Hannah broke the subdued tone of her narrative to add in a lower, more confiding note, "It is mit me now dat when I see a candle on light I haf a sharp sadness.

"Pretty soon de wedder is more better, and comes a man trompling troo de snow to tell my moder dat her husband can't come home yust yet—he is drowned in de sea. When he see how it is mit my moder and mit me and de little child'n, de wate stands in his eyes—ya.

"And he go on, troo de snow, tree four mile nearer on de city to de bi castle where live de lady vat h'ow all de land and se come in sleigh mi four horsen and big robes of fur an yingling bells. Se see on my mode and se go quick away, but so soo as it can, se come again and se d on my moder a white robe, heav mit lace, most beautiful! And whit stockings of silk and white slipper broidered mit pearlen. Se leaf m moder's hair, as I fix it, in two braids but se put a wreath of flowers, whit and green, yust like de real ones. I few real flowers in Sweden in winter

"Anyway, dese var like de flower a girl vat gets married should t wear. Den my lady se send her sleig dat all de people should come an see on de so brave woman va could n't to bring a fear on her littl child'n. And de people dey mak admiration on my moder. Dey sa it is de prettist dey ever see it, an dey make pity dat se couldn't to se it herself." She paused and breathe deeply. "I wish se could have to see dose slippers!"

"And did no one tell you that yo were a wonderful little girl?"

"Oh, vell—I var eight yar old."

"But what became of you all?"

"My lady took us home in he sleigh mit—I want to stay mit m moder, but se say I sall come to kee care on de child'n dat dey don't cry And dey don't cry—dey laugh mit d yingling bells. De need was on me strong, but I don't cry before m lady. Se var great dame vat go in d court mit de queen. Se sent men an dey do my moder in a coffin an carry her to a little chapel house i cemetaire and in de spring ven d snow is gone dey bury her.

"MY LADY se put a white ston mit my moder's name and som poetry—I can't to say it good i English, but it says, 'The stren'th i the heart of her poor is the hope o Sweden.' "

"And then did your aunt come

"Ya; my lady se wrote on m fader's broder vat var in Ahmericah Se say we can to stay mit her, bu my oncle he sent his wife, and w come back mit her on Ahmericah and dat is all how I came to be here."

New nation in an old land: Here cattle still tread out grain on threshing floors.

Pakistan:

A New Land of Decision

RELIGION HELPED create the Islamic Republic of Pakistan. But the men who carved it into two sections from the body of ancient India were not followers of Christ, as were many who founded America; they were followers of Mohammed, prophet of Allah. With independence in 1947, Pakistan became the largest Moslem country in the world; its west and east sections, both heavily populated, are as far apart as Chicago and Denver.

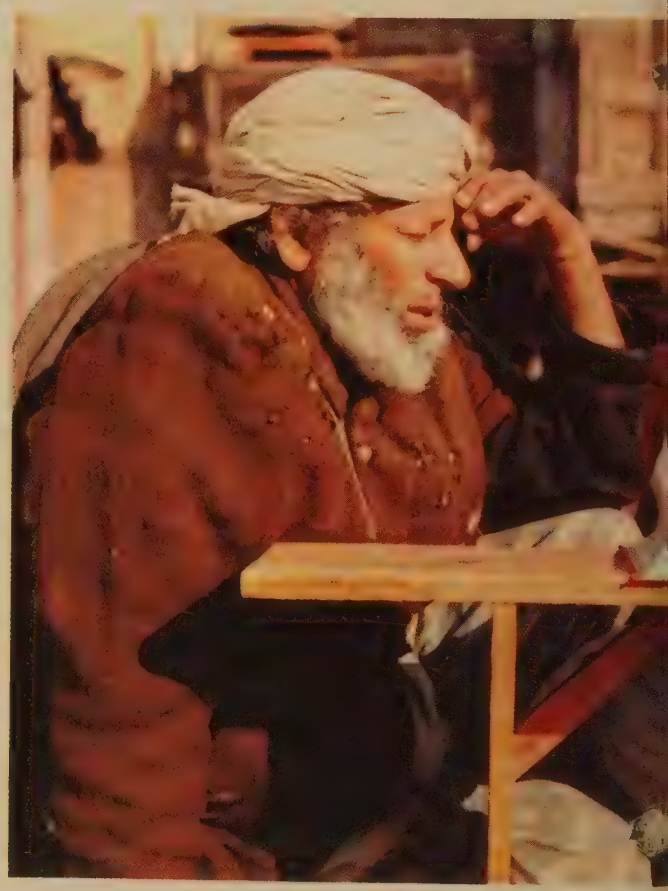
Yet Christianity is stronger here (some 400,000 Christians out of 85 million population) than in vast Arab countries nearby. Missionaries say Moslems resist Christianity more than other non-Christians, but that there is religious freedom in Pakistan. This helps focus Methodism's spotlight on one of its great areas of opportunity: Pakistan, now going about the giant task of converting undeveloped lands and uneducated masses into a stable, modern nation.

8 out of 10 Are Moslems

THE METHODIST CHURCH will concentrate on West Pakistan as one of its four great Lands of Decision during the 1960-64 quadrennium. This is a largely arid country, much of it a sun-seared plateau stretching southward from the formidable Himalayas. West Pakistan is almost as large as Texas and Oklahoma combined. Its population is 37 million (that of East Pakistan, where there is no Methodist work, is about 48 million). Eighty per cent of these millions are Moslems because, during the religious riots and massacres which followed partition along religious lines in 1947, millions of Hindus fled to India and millions of Moslem peasants poured from India into Pakistan.

Most Christians were unmolested in the bloody uprisings and left free to set up hospitals, aid the suffering, and share the burden of rehabilitation. So well did they do their work in those dark days that one aged Pakistani remarked: "I have heard of Christianity all of my life. Now I am seeing it in action." In 1961, the work is being stepped up.

The challenge and the hope: In old Karachi (above) where population has zoomed from 300,000 to 1.2 million since 1947, refugees still live in filth in the shadow of new apartment buildings.



The strong men of Pakistan are coolies who bear their burdens the ancient way. This man (left) toted his 250-pound load many miles across a blazing plain.

Anachronism: The ancient pageantry of a street procession pauses (at right) beneath a store sign which is written in English.

Readers of the Book: Scholars udy the Koran (above) interpret its sacred writ for Moslem faithful.

These Pakistani girls are enrolling in Methodism's Lucie Harrison School.

Illiteracy: Pakistan's No. 1 Enemy

OUTSIDE a mission compound at Karachi is a large Bible, displayed under glass and lighted at night. The Bible is in Urdu, the language of many Pakistanis, and at all times earnest readers are present. Sometimes the missionaries receive visitors or telephone messages saying, "Turn the page, please."

That there are not more readers, and that the request is not repeated more often, is the tragedy of Pakistan. Only 1 man in 10 can read his own language. This, against a background of squalor, poverty, and overcrowding, becomes the church's primary challenge.

While Christianity finds the greatest number of converts among the Hindu minority left in Pakistan after partition, the number of converts among Moslems is increasing as education influences many to turn from old traditions and beliefs. Usually, however, the Moslem who makes the change does so at the risk of severing family ties. One such case involved a young Moslem, a student in a Christian school at Lahore, who was converted to Christianity. He was ordered out of the home by his father. Without food, clothing, or money, he could hardly have survived had it not been for Methodist friends who made it possible for him to continue his schooling—and for the mother who secretly smuggled food to her son at night!

Coupled with Methodism's program to help reduce illiteracy and boost the Pakistanis to a higher economic level is its usual work in the field of medicine. In addition to health centers, the United Christian Hospital, which grew out of refugee sufferings in partition days, has established a lasting place for itself in Lahore and vicinity. Support for the hospital, now launching a five-year building program, comes largely from Methodist and United Presbyterian churches. Eventually, the institution is expected to become a specialist hospital serving all Pakistan.

Face of the future: This village boy is an eager student at Raewind Christian Institute. He plans to be a teacher.

Christian Schools Set NEW Goals...

IN PAKISTAN, where less than 10 per cent of the people can read and write, the church's missionary emphasis is on education programs steadily being expanded. Already there are some 15 institutions which Methodism either sponsors directly or is backing in association with other Protestant denominations. There are grade schools, high schools, colleges, seminaries. Forman Christian College in Lahore, which Presbyterians operate in co-operation with The Methodist Church, is considered the finest college in its province. Kinnaird College for Women, Pakistan's only Christian college for women, has Methodists on its staff, while educational standards at Methodism's Lucie Harrison Girls' High School are so high that many more non-Christian girls in Lahore apply for admission than can be accommodated. A Christian school at Raewind serves the needs of village boys.

It is no accident that modern agricultural methods are stressed in these institutions of higher learning. An estimated 9 out of every 10 Pakistanis are farmers living in rural villages. Only by learning improved farming methods can these people raise themselves above subsistence level, now that the government has instituted land reforms and is dividing multi-thousand-acre estates into small farms.

Magic sights and sounds from far-off Christian lands help raise new goals for Pakistani youth.

In a sunny outdoor setting, a Christian teacher leads a Bible-study class.

She's studying chemistry at Kinnaird College, a Protestant school, where women rejoice in new-found opportunities to learn and launch their own careers.

Eyes on the future: At Forman Christian College, Lahore, Methodists and Presbyterians co-operate to educate new Pakistani leaders, both Christian and non-Christian. These physics students, shown with their instructor, will help their country industrialize.

Neither Hindu nor Moslem, but Christians—and Methodists, too. The Pakistanis shown leading a service and those leaving church (below) make up a large religious minority of Christians in the new Islamic republic, truly a Land of Decision.

Christianity on the March...

BISHOP CLEMENT D. ROCKEY, who has devoted most of his life to The Methodist Church in India and Pakistan, estimates the 1960 Methodist community in West Pakistan at 53,000. This is nearing a twofold increase since the nation's partition 13 years ago. There are 6 churches in the larger cities and 20 in the villages, with more than 50 missionary workers in the field. During the next four years, as the church puts major emphasis on Pakistan, there will be no illusions about the size of the task at hand. Mary and Max Lowdermilk, a husband-wife missionary team, sum it up this way: "As we go to villages and worship in the churches, we see...poverty...illiteracy...inadequate medical facilities. In so many of our churches there are no Sunday schools, no MYF groups, no women's groups. There is no program for training lay workers. We must do a great deal to teach Christian living in the home. There is much to be done."

PAUL W. KEARNEY and RICHARD DEMPEWOLFF

Reform in the Slaughterhouse

Federal law now demands humane killing of meat animals, but the fight against abattoir cruelty is far from over.

RECENTLY, on the killing floor a Midwestern slaughterhouse, we v (and heard) an employee called "knocker" swing his primitive dge hammer a dozen times before succeeded in stunning three ghtened, bellowing steers. We've d the unenviable experience, in an tiquated pork abattoir, of observ- a poorly stuck pig hit the scalding k in a conscious state. We've seen nbs and calves, shackled and hang- head down, bleed to death in the ne unstunned state.

In an Omaha, Nebr., packing nt, we watched a shackler wrestle ir hysterical hogs in order to clap chain around the hind leg of one. e chain, circling a 12-foot over- ad wheel, snapped taut as the ist began to turn. But the hog was nned beneath two other panic- icken porkers totaling 450 pounds. e wheel ground on until the tim, hauled by one leg, exploded m the squirming mass, kicking d screaming. Why the leg wasn't rn from its socket we don't under- nd.

No matter how you slice it, this is edieval brutality—strangely out of ace in a world of professed cultural finement, atomic marvels, and ectronic miracles. Yet, in a great any of the 3,000 or more small ughterhouses scattered from John- n Street in Brooklyn to Townsend reet in San Francisco, these grisly actices (except for the relatively re scalded pig) are far from un- mmon.

What makes this sorry state of af- irs the more deplorable is that on ugust 30, 1960, a federal law requir- g humane treatment for animals ing led to the slaughter went into fect in the United States. The Humane Slaughter Law, passed by Congress in August, 1958, prescribes that livestock must be made insensible to pain "by a single blow, gunshot, electric, chemical, or other rapid means, before they are shackled, hoisted, cast, thrown, or cut."

Overlooking the shameful fact that it came 84 years after Switzerland enacted similar legislation and long after a dozen other countries (and the Fiji Islands) abolished needless abattoir cruelty, our new code of slaughtering standards is hardly more than a step in the right direction. It carries no criminal penalties for violators. It affects only about 240 packers who sell meat to the federal govenment.

These large packing houses account for an estimated 80 per cent of all livestock killed each year for meat—99,414,897 head in 1959. But this leaves some 20 million animals a year that can still be clubbed, or shackled head down, kicking until they bleed to death, in the thousands of smaller packing plants free to use methods as cruel as they are out of date.

The battle for decency in our slaughterhouses has been waged for 27 years, led by properly indignant humane societies. When the societies, frustrated by years of public ignorance and meat-industry apathy, began their latest drive for legislation in 1954, they went all out to educate everyone.

Results were explosive. One senator sloshed through nearly 45,000 letters urging him on. The House Committee on Agriculture drew a record deluge of mail.

The peoples' long-overdue outcry followed the failure of the meat packers for two decades to do more than "study" humane proposals. Under the rising crescendo of vocal thunder, a subcommittee of the House Committee on Agriculture held public hearings. Members visited the largest and most respectable plants, saw the daily atrocities, and approved the humane slaughter bill by a voice vote.

But it wasn't just approval of the bill that turned the tide. The subcommittee spread on public records reams of vivid testimony revealing horrors of which most people had known nothing: The squealing of terrified hogs, the sickening bouts between harried men and bellowing steers in panic, the convulsive thrashings of creatures in their death throes, sometimes spattering blood over men and animals, walls and floors—where it mixed with fright-induced excretions.

In any plant, good or bad, the meat animal is dispatched by cutting its throat or otherwise severing its carotid arteries, because it must be bled as well as killed. But the manner in which the creature is brought to this point is the crux of the whole business. Methods practiced by all but a few U.S. slaughterhouses prior to last August, and still in effect at many a local abattoir, date back nearly a century.

Because of their size and strength, cattle are first knocked unconscious. This is accomplished with a sledge hammer or maul in the hands of a powerful man who stands on a platform and belts each animal on the forehead as it enters the knocking pen. If his aim is perfect, the stunned beast rolls out on the killing floor for the remainder of the procedure.

But if the steer shies or swings its head, the sledge misses its mark. It

may break a jaw, gouge out an eye, or otherwise painfully injure the beast. If so, it is thrown into complete panic. The task of stunning it *then* needs no elaboration—and explains part of a worker-injury record placing the meat packers one of the worst among 40 key industries.

Sheep, hogs, and sometimes calves are handled differently. They are shackled and stuck. A shackler slips a chain noose around one of the animal's hind legs and it is hoisted aloft, head down—smoothly and quietly if all goes well, or with a bone-cracking yank if the animal turns the wrong way, falls, or catches a leg under the door of the shackling box.

Then the unfortunate creature, fighting frantically, is carried by one leg on an endless chain to the sticker, whose job is to slip a stiletto blade into the struggling animal's throat and slit the big arteries accurately without amputating his own hand. This same kind of badly muffed hoist often results in what packers call a "spread hind" on a hog. In plain English it means a fractured pelvis.

Such preposterous manhandling causes a bedlam of hysterical animal screams and squeals. The turmoil, in turn, panics the incoming victims with a terror we would not dream of inflicting on ruthless criminals, whom we execute with great delicacy.

Cruelty like this should not have required legislation to remedy. Experience in Europe with electric stunning, as well as the exemplary work of a few big U.S. packers, should have provided ample evidence of the many advantages of more modern methods.

AT THE Hormel plant in Austin, Minn., 600 hogs per hour are handled without animal agony or human risk in a single, ingenious carbon-dioxide immobilizer installed in 1950. The system was invented and developed by Hormel's engineers. The animals proceed single file along a rubber-lined lane and are admitted one at a time to a CO_2 chamber. Here a few whiffs of gas anesthetize them for 25 seconds. Unconscious, they roll onto a conveyor that carries them, silent and still, to the stickers in 10 seconds.

Gone is the furor and panic which formerly made the terrified animals so unmanageable. They arrive at the end of the line sound asleep in the correct position, and the stickers' job is enormously simplified. Proof of the system's economic advantage is the fact that Hormel has since installed it in *all* its plants.

Another simple but effective device has been in use for 14 years at Oscar Mayer & Company of Madison, Wis. It is known as the captive-bolt stunner and renders animals insensible. Long used in European slaughterhouses to replace the inhumanities of the sledge hammer, this tool is a sort of handgun actuated either by a powder charge or by compressed air. Instead of a free-flying bullet, its projectile is a bolt fastened to the frame. After each shot the bolt is returned to the barrel, much as is the cork in Junior's popgun.

Like so many new and progressive ideas, the captive-bolt stunner immediately ran into a barrage of objections from most slaughterers. One major criticism was that the device didn't prevent animals from arriving at the knocking pen in a highly excited, head-tossing state. How did you hold cattle still enough to use the instrument? they asked—and returned to the maul.

Then, a few years ago, a foreman named Harold Watson at the Seitz Packing Company in St. Joseph, Mo. —another progressive company—had an idea. On summer evening rides through the country, he pondered the way deer and other wild animals stand transfixed by the beam of a car's headlight. Why wouldn't cattle do the same thing in a slaughterhouse?

Floodlights installed at bull's-eye level at the end of the Seitz pens quickly proved they would. Even excited steers led into the frightening dead end of the knocking box suddenly stood stock still, stared into the fascinating beam, and enabled the knocker to perform his job humanely—and, consequently, swiftly and economically.

Despite the advantages of the captive-bolt stunner demonstrated by Mayer, Seitz, and a progressive group of small packers who have used this technique voluntarily for years, the device still is remarkably slow in catching on. According to a representative of one publication which has been active in the fight for humane slaughter within the packing industry, "There is, unhappily, a significant group of small packers who have proclaimed unwillingness to invest in any new methods until they are forced to do so by local legislation."

Complicating the whole sordid picture from the outset has been the fact that kosher slaughterers have opposed reform, on the grounds that religious freedom is involved.

THE ritual of kosher killing prescribes that an animal must arrive clean, whole, and unblemished at the point where the rabbi makes the final thrust. Orthodox rabbis and kosher packers have interpreted this to mean that the animal must be conscious and they have insisted that the rugged shackling and hoisting alive is the only practical means to comply with the biblical law.

Hence the new federal legislation provides exceptions for ritual packers. Many small nonkosher packers have been quick to line up behind the religious groups, arguing: "If they don't have to, why should we?"

All that may change. A few months ago, Canada Packers, Ltd. in Toronto, came up with a new device that will enable kosher packers to abandon shackling and hoisting living cattle and still comply with religious doctrine. It is a plain steel box into which the animal is led or prodded. As a padded gate shuts behind the animal, it nudges him forward so his head and neck protrude at an angle through a window at the other end, where the cut is made quickly and painlessly. In a matter of seconds the creature falls unconscious, the side of the pen opens and the shackler does his job on an inert carcass without a struggle. Up to 70 cattle per hour can be processed in this inexpensive holding pen.

This is the first known humane handling device to get orthodox rabbinical approval in the United States. Rabbi Eliezer Silver, national chairman of the Presidium of Orthodox Rabbis, and Rabbi Joseph Soloveitchik of Boston have both endorsed it. As of the time this article went to press, however, no kosher packers in the United States had shown any interest in the device.

About five years ago it became ear that only a few companies had lopted humane techniques during quarter of a century of agitation r reform. So local humane societies, uipped mainly with ball-point ns, shoe leather, and vocal cords, essed the battle from coast to ast.

Their war cry was simple: "Write ur congressman." And people rote in torrents. They wrote at the hest of the General Federation of Vomen's Clubs, the National Coun- l of Catholic Women, and the lethodist Woman's Division of hristian Service, largest denomina- nal woman's organization.

Far more important was the fact at women from these organizations gan to carry names of humane aughterhouses in their shopping gs. Possibly it occurred to congress- en that the housewives could also rry a list of those who voted gainst reform—for suddenly a land- ide began. The Senate, after seven urs of bitter debate, passed the easure by a vote of 72 to 9.

There is still plenty left to do be- re our slaughterhouse floor is opped clean. The present law needs be strengthened. Canada has just assed strict legislation covering all eat for interprovincial and export ade. The law prescribes the use of echanical stunning devices, carbon- ioxide gas, or electrical current to nder slaughter animals uncon- ious, and it carries criminal penal- es for violations.

The main task immediately ahead r the nation's still-embattled umane groups is to assail the state gislatures. The thousands of small lants untouched by federal humane gulations can be brought into line nly by state action. Bills have been efeated recently in New York, Michigan, Connecticut, Ohio, Rhode sland, and Tennessee. But the umane societies refuse to quit. In California, Washington, Wisconsin, New Hampshire, and Minnesota, umane slaughter laws were enacted st year. Bills are now on the dockets are being prepared in the legisla- ires of the remaining states for 1961.

In due time, determined house- ives will force the issue in every ate capital. In the name of decency ey deserve everyone's outspoken pport.

"Sour godliness is the devil's religion"
—JOHN WESLEY

When our daughter was four, she went to church for the first time with her grandma. On her return her father asked her what the minister's sermon was about.

"I don't know, Daddy. He didn't say."

—Mrs. Randall Neal, *Eaton, Maine*

A tourist pulled up in front of a shiny new hotel in Florida, handed his suitcase to the porter, and announced, "I have come here to spend the winter."

The porter shook his head and answered, "You've come to the wrong place. We don't have any winter here."

—Edward Bentley, *Jackson, Mich.*

Parson: "Do you know the parables, my son?"

Johnny: "Yes, sir."

Parson: "And which do you like best?"

Johny: "The one where somebody loafs and fishes."

—Jennie Myers, *Camby, Ind.*

The day the Rev. Smith took a turn for the better after a long and serious illness, the old church janitor decided to give townspeople the good news. They had been calling continuously to ask about the minister. So on the bulletin board outside the church, the janitor posted this announcement:

"God is good—Smith is better!"

—Gloria Foster, *La Mesa, Calif.*

The beginners' Sunday-school teacher used gold stars at the top of pupils' papers to reward excellent work.

One boy who received a large zero on his took the paper home and explained to his mother: "Teacher ran out of stars, so she gave me a moon!"

—Florence Nagle, *St. Paul, Minn.*

A boy read from his Sunday-school lesson, "Whatsoever a man soweth that shall he reap." A girl thought for a moment and added, "And whatever a woman seweth she has to wear. My daddy said so."

—Mrs. Marian Adams, *Arlington, Iowa*

In presenting to his congregation the findings of the finance committee and explaining the need for more contributions, the minister sought to praise the laymen who have the best interests of the church at heart.

"You know," he said, "the preacher is the shepherd of his flock, and the finance committee acts as his crook."

—Mrs. Robert Moulton, *Galion, Ohio*

The new Methodist minister was introducing his small son to a welcoming layman. "And this is my son John."

"Well," asked the layman, "are you John the Baptist?"

"Oh, no," said the boy. "I'm John the Med'odist."

—Mrs. David Letwas, *Puyallup, Wash.*

My eight-year-old came home from a meeting at the church, announcing that he had been elected by his group to keep the minutes.

After I had praised him, he said, "Aw, I'm not that good, Dad. I'm the only one that has a watch."

—Ernest Blevins, *Kirkwood, Mo.*

The men always help with tasks at church suppers, such as handling the large pitchers of coffee.

A neighbor who stopped to see my cousin one evening asked Junior, "Where is your daddy?"

"Oh, daddy's over at the church pouring the drinks," was the reply.

—Mrs. Chester Brooks, *Williamsport, Pa.*

Have you a favorite church-related chuckle? Why not share it with other Together *readers? If it's chosen for publication, you will receive $5. Sorry; we are unable to return any contributions.*—Eds.

By RICHMOND BARBOUR

Teens Together

"House to house visitation, my eye! You stay away from Gloria!"

Cartoon by Charles M. Schulz

Q *I'm the only boy in my gang who does not smoke. The others call me square. Must I smoke to keep my friends?—J.C.*

A Not if you have the right friends. Each month brings new evidence of the harm smoking does. You are smart. Your friends are foolish.

Q *I'm a girl of 16. I have an uncle who is 18. Last summer we did something awful. He expects me to keep on being bad. Should I try to straighten him out? Or just stop seeing him?—S.M.*

A Stop seeing him. Tell your mother what happened and ask her help. Don't risk repeating your mistake.

Q *I'm thinking of quitting school. I'm 16. The counselor says I have an average mind and should try harder. My trouble is reading. I read at 5th-grade level, but must do 11th-grade work. Can you help me?—J.Z.*

A Don't quit school. Ask your counselor if there is a teacher who has had training in remedial reading. If so, get her to help you. If you can't find a trained teacher, practice on your own. Take an interesting magazine, like TOGETHER. Each evening read one article in it just as fast as you can. Have your mother quiz you afterward, to be sure you get the meaning. Keep this up for many months. You'll be surprised at the results.

Q *I'm a girl 13. I've had several crushes on people of my own sex. Am I abnormal?—K.F.*

A No. Many girls your age have similar crushes. Soon you'll transfer your interest to males.

Q *Two years ago my mother got a job outside our home. I'm the youngest child, and I'm 14. At first everything was okay. Then daddy started finding fault. He blames her work for everything that goes wrong. Isn't it right for mothers to work? How can I make my father hush?—J.C.*

A Ask your mother about getting your father to hush. If you try you'll probably make matters worse. I'm sure mothers of babies and small children should not get jobs and leave their little ones. Many do, but their babies pay a heavy price. When the children are older it is a different story. Many mothers of teenagers have jobs, with no harm to anyone. Suggest to your parents that they consult a qualified marriage counselor.

Q *I'm 13, and no baby. Shouldn't I be able to use lipstick, mascara, and eyebrow pencil? Mother says no.—M.B.*

A You and your mother have different ideas of what's appropriate for a girl of 13. Most girls of your age are not allowed to use any make-up. Some can use only lipstick. I'd say your mother is right.

Q *I'm a girl of 14, planning a career. I'd like to be a social worker. However, my friends say that social workers are atheists. Is that true? How much training is needed?—L.D.*

A It is not true. Many social workers are Christians. Their profession is one of serving others. Schools of social work usually require two years of training beyond the A.B. degree. Better plan on six years, after high school.

Q *I'm a girl of 16. My older sister made a bad mistake and had to get married. My father is sure I'll repeat her mistake and will not let my boy friend come to the house. He won't let us go out together. What shall we do, elope? Why is my father so unreasonable?—D.F.*

A Your father loves you. He loved your older sister and was hurt by what happened. He is trying to protect you. Be patient. Your mother understands your situation and can help you. Don't elope. You couldn't marry without your parents' consent. If you try, you'll get into serious trouble.

Q *I went steady with a girl for two months. Then she dropped me, telling everybody I was a square. Now she says she is sorry and wants to go steady again. I don't want to. Do I have any obligation toward her?—L.L.*

A No more than you have toward any girl. The roughest part of going steady is breaking up. But once a break is made, obligations are ended.

Q *I'm 15 and go steady with a girl 14. I've never been in love before. I can't think of anything but her.*

*see her face in my dreams. My par-
nts do not approve, because she is
atholic. They say that the next time I
o steady I'll have to choose a Protes-
nt girl. Will there be a next time?
Vill my love for my girl ever die?
-A.W.*

A Almost certainly your love will change. Think of your present eling as a crush, rather than mature ve. Your parents are right. It's best r Protestants to date Protestants, and atholics to date Catholics.

Q *I'll graduate from high school this June. I want to go to col-ge, and become a teacher of home ts. My counselor says I should become research biologist. Is there a career r girls in that field? Do I have the ght to make my own choice?—N.A.*

A All branches of science are expanding. There will be many reers for women in biological re-arch. There'll also be careers in aching. You're the one to make the noice. Listen to the counselor, but cide for yourself.

Q *I'm 13. I like several different boys. I can't seem to make my-lf be true to just one. Why am I so goony"?—D.T.*

A You're normal, not "goony." Don't try to go steady for several ears.

Q *We are two girls of 15, bored with life. We live in a small own, know everybody, see all the hows, and don't even enjoy football mes. Do other kids in small towns el this way?—G.T. & W.O.*

A Some do. Probably you're bored because you don't take part in ings. Ask your minister about service rojects you could do. Offer to take art in school affairs. You'll snap out f it.

ed guidance as you grow to maturity? Dr. Barbour will gladly provide it if you'll state your problem in a letter to him c/o Together, *740 N. Rush St., Chicago 11.*

Bishop Nall Answers Questions About

Your Faith and Your Church

Why do Roman Catholics use holy water?

There are unquestioned abuses of such practices as sprinkling with water that has been blessed, or making the sign of the Cross. When any habit descends to the level of magic it ceases to be holy. But the original purpose is to suggest that the Church has a supernatural relationship to God, and the blessing draws what is blessed into that relationship. By visible signs we can be drawn toward the invisible.

How do I 'harmonize' the Bible?

You don't, if you are wise.

The Bible student who seeks to make every fragment of the Scriptures agree in every detail with every other fragment must distort meanings. He must allegorize, making verses jump through hoops of his own devising. He must pull passages out of their setting.

John Wesley gave a young beginning preacher a rule for interpreting the sacred word:

"The literal sense of every text is to be taken, if it be not contrary to some other texts; but in that case the obscure text is to be interpreted by those which speak more plainly."

Can a Christian do an unchristian thing?

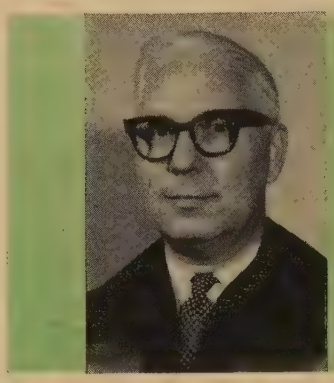
Yes—practically all Christians do. This is because the Christian, no matter how pure his motives and even his methods, acts in a less-than-Christian, if not positively unchristian, environment. He is continually making compromises, not because he wants to, but because he must. He cannot escape from his social situation, either by denying its existence (like some cloistered monks) or by refusing to accept his own measure of responsibility (like some absolutists among pacifists).

I have written "practically all Christians," and I probably should drop the "practically." There is occasionally the Christian who, in Paul Ramsey's phrase, "forgets his own claims and becomes, in some measure, a Christ to his neighbor." With Christlike generosity, he attributes infinite value to his neighbor's personality. So, he simply cannot take an unchristian attitude or do an unChristlike thing.

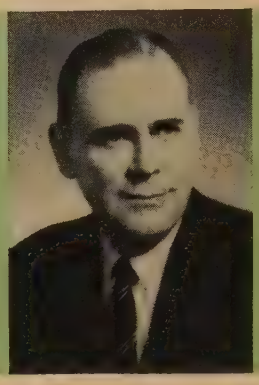
Needless to add, such evidences of complete Christian love are lamentably rare. But perhaps we should, with Christian charity, use the term "less-than-Christian" instead of "unchristian." In the strictest sense, the gloomy statement is true: "There has been only one Christian, and He died on a cross."

Bishop T. Otto Nall, episcopal leader of the Minnesota Area of The Methodist Church, draws on his lengthy experience as editor, author, world traveler, and minister to answer questions about the church.

Light Unto My Path



Robert A. Klein
Valley Stream, N.Y.



Lance Webb
Columbus, Ohio

JANUARY 1

But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.—John 20:31

ONE OF the vital problems we face is whether God has any real concern for an individual. Is God interested at all in the affairs which seem so very important to me? Is God available to the person whose heart is broken, or who has reached the depths of despair?

I believe that God is revealed in nature and individuals. Yet I can read a book like *The Evidence of God in an Expanding Universe* [Putnam, $3.75], written by noted scientists who show the divine mind back of the universe, and still not be satisfied. Where do I, as an individual, find the power by which to live? Can my life be cleansed of its sins?

The Book of Numbers, chapter 7, relates the story of leaders of the various tribes who give Moses six covered wagons, each pulled by two oxen. These Moses distributed according to the service of the tribes in behalf of the tabernacle. And then comes that fascinating insight: *But to the sons of Kohath he gave none, because they were charged with the care of the holy things which had to be carried on the shoulder.* (Numbers 7:9.)

What is indicated here, no doubt, is that wagons are needed to carry heavy, everyday items of material things, but that the more important things—the intimately holy and sacred items of life—must be carried on men's shoulders, personally and individually.

It would appear that this was at least one purpose of Christ's coming to earth, for in Christ God takes upon his own shoulders the sins and heartaches and sufferings of every person. God can be found not only in the universe, in nature, and in history, but "God was in Christ reconciling the world to himself" (2 Corinthians 5:19).

Paul was thinking not just of the masses of the world, but of individual entities, of persons, who, believing Jesus was the Son of God, would find that "in that faith you may have Life as His followers" (John 20:31, Phillips)—that one's sins could be cleansed.

Prayer: Our compassionate and kind heavenly father, through Jesus our Lord, take from us the heavy burden of sin that we carry on our shoulders, and help us to walk uprightly. Amen.

—ROBERT A. KLEIN

JANUARY 8

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him. —John 2:11

"INSTEAD of turning water into wine, we are likely to turn the wine of our Gospel into water!" Thus Kierkegaard comments on our misunderstanding of the Gospel. Too often our Christianity has been a joy killer rather than a joy creator. We take the tremendous facts of our Lord's life and turn them into something dull and innocuous!

Interpret as we may this dramatic story, one thing is sure: Wherever Jesus was present he brought a new sparkle and meaning to life that was indeed like turning water into wine. For Jesus was always entering into people's humdrum and discouraged lives and "letting the glory shine." Whether it was the embarrassment of the host at a wedding, or the sorrow of Mary and Martha mourning the loss of their brother, or the fear of the disciples in a story, or his own suffering on Calvary, his faith in the heavenly father brought new life and hope in every situation. "For the joy that was set before him [Jesus] endured the cross, despising the shame." (Hebrews 12:2.)

Everything He did was a "sign" of the greater meaning and significance of life since he came. "And his disciples believed in him," not only because of his words, but because in his life they saw the life they were meant to live.

Prayer: O Christ, forgive us that we have so often turned the wine of thy good news into water. Help us to see and accept commonest and most difficult experiences, thy life-giving presence that brings joy and hope forevermore. Amen.

—LANCE WEBB

JANUARY 15

For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. —John 3:17

WHEN Edward L. Abbott was inaugurated as mayor of Santa Barbara, Calif., he immediately started the practice of opening each council session with a prayer.

Fundamentalists, conservatives, religious scientists, and all other ministers brought a variety of prayers and religious approaches to the leaders who guided the growth of our city.

The contribution, however, was not one-sided. Different ministers became better aware of our city's problems. Some stayed and heard issues debated. It helped them carry back to their congregations a fresher approach to ways the church can help build a stronger, more Christian community.

That is what is needed all across our land—around our world, in fact. For how can the good news of the Son actually be a usable good news unless it is brought into vital contact with our world—in a city council session, for example?

Your world and mine needs help.

O. Franklin Archer
Santa Barbara, Calif.

Arthur Buhl, Jr.
Billings, Mont.

John B. Dawson
Masterson, New Zealand

We have the right serum—a catalytic agent—in unlimited supply for this cancer-eaten world of violence, hatred, and greed. But the sick world is not helped if we of the Christian faith seek to condemn it. We must seek to save it. We must get the hypodermic into the patient's body—the seeds of love and hope into his mind. We must get our prayers and Christian concerns into city councils and world conferences.

The spirit and method of the Son of God is in us when, instead of condemning individuals and governments, we use all our Christian resources to put the way of the Christ into the ways of the world.

Prayer: O Thou who art the power of creation, give to us daily the power to bring the saving grace of Christ into our world where daily we touch it. In our Master's name we pray. Amen.

—O. FRANKLIN ARCHER

JANUARY 22

They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."
—John 4:42

DAY-OLD coffee grounds make a poor cup of coffee, and a secondhand faith makes for bland living. Mature spiritual insight depends upon our own direct responses to and fresh relationships with eternal truth.

If we build our lives upon hearsay evidence, faith crumbles beneath time's jolting pressures. Life is too short to spend our days in surface affairs while deep waters run beneath us.

Whereas character is developed through creative responses to experience, reputation is determined by society's opinion of a person's character. It was not until the Samaritans looked beyond the secondhand evidence of a woman's excitable words, beyond the hearsay reputation about the Galilean Teacher, that they discovered in truth what they heard by word of mouth; that this, too, was their Lord of life, their Messiah.

Jesus had a way of looking within the person to basic sources which formed character. Sometimes he talked with people whose reputations were questioned by some of his contemporaries. But this did not seem to bother him. He was not as interested in their reputation as he was in that which bore directly upon their relationship to the Father.

Secondhand living says, "Think, say, and do what others tell you." Firsthand living says, "Come, see, and hear for yourselves, and discover the joy of knowing truth which emerges from your own experiences." The only way to avoid spiritual bankruptcy is to invest in life with your efforts, talents, and interests, to live actively with an awareness of your full potential as a child of God, and to climb from yesterday's dull dungeon of despair to a light that beckons and a faith that fulfills.

Prayer: O Lord of life, give us new insights into the truth which was in Jesus Christ by helping us discover for ourselves the freshness of thy presence. Amen.

—ARTHUR BUHL, JR.

JANUARY 29

Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.—John 5:24

SERVING as a young rural minister many years ago, my life was spared because just in time I heard a sound—the sound of a rushing torrent.

I had visited at a farmhouse and stayed for supper. When I set out for home it was dark and raining heavily. With the confidence of a town-bred youth, I set my face in the direction where I believed the road lay.

Soon I came to a steep bank which I believed to be the verge of the road. As I prepared to jump down there was a lull in the wind. In that moment of respite I heard the noise of a mighty torrent before me. Thank God, for it saved my life.

In this life we walk amid many dangers to body and soul. There is a spirit in man which gives him boldness to walk confidently alone. But courage becomes tragic folly when we rely on our own knowledge and sense of direction.

Only a very loud voice speaking an unmistakable word can save us. That word came in Jesus and was heard most plainly at the cross. To hear him and to trust our lives to him alone ensures we shall travel safely to the end.

Prayer: God of grace, who hast spoken so surely in Jesus Christ, grant that no other voice may drown his word of life. Amen.

—JOHN B. DAWSON

Looks at New Books

AT THE Barnabas house, we worry about the mixed blessings of civilization—medical bills, taxes, the multitude of activities that make demands on our time and our energy. And behind these, always, is the shadow of the bomb.

What can we, as individual Christians, do to help man's stumbling quest for peace? What attitude should we Christians take toward "limited war" and international tensions? I haven't found the answers, but I've found a frame of reference for them in a book by a Yale Divinity School professor, **Roland H. Bainton**. In ***Christian Attitudes Toward War and Peace*** (Abingdon, $4.75) he examines the stands taken from antiquity to the present by Christian saints, popes, ministers, emperors, and generals. His own opinion: "If the crusade and the just war are rejected as Christian positions, pacifism alone remains." It's pacifism in which Bainton believes.

Remember when you could reach for a travel book in the comfortable assurance that it'd be good "escape" reading? Don't try that with ***The Nation on the Flying Trapeze*** (McKay, $4.50). But do read it.

Former *Atlanta Journal* editor **James Saxon Childers** traveled to India, Afghanistan, Pakistan, Korea, the Philippines, Iran, Lebanon, and Israel on assignment from the State Department. These are faraway, fascinating countries, and Childers' evocation of people and places is warm and vivid. But in these countries the U.S. is regarded in some ways as a protector, in others as a philanthropist—yet, as a nation, we are not liked.

Childers lectured at universities, talked with newspapermen, met with writers and government officials—and listened to what was said about the United States. His blunt, disturbing report adds up to one of the most important books of recent months.

I couldn't wait until I'd finished ***Father's Day Comes Once a Year . . . and then it always rains*** (Putnam, $3.75) before carrying it around to a couple of cronies to let them share in a passage or two that were too funny to keep to myself.

This rib-rocking book on family life was written by **Harold H. Martin**, father of four, and my personal nomination for Dad of the Year—any year. Martin has humor, tenderness, and a zany sense of the absurd. And, in passing, he manages to share some common-sense, tried-and-tested methods of handling the young, not to mention hilarious instances of how the young handle Papa.

Don't miss it!

An invitation to join a society for "the advancement of the foreign born" resulted in 10 years packed with adventure and intrigue for Los Angeles housewife and mother **Marion Miller**.

The society was a Communist-front organization, and when Mrs. Miller reported it to the FBI she was asked to remain in it as a loyal member and report back to Washington. Coded messages, midnight rendezvous, hair-raising escapes all became part of her life. But worse was the scorn neighbors heaped on her children because their mother was a "Communist." Now free to speak, and backed by commendations from President Eisenhower, Vice-President Nixon, J. Edgar Hoover, and many others, she tells her story in ***I Was a Spy*** (Bobbs-Merrill, $3.50). It's a chilling exposé of Communist infiltration told in intensely human terms.

There's been a spate of fascinating books on architects and architecture recently. One of the best is ***The Master Builders*** (Knopf, $6.50). It's on the lives and works of the three men most responsible for the office buildings, apartment houses, homes, even factories in which we live and work today—France's Le Corbusier, German-born Ludwig Mies van der Rohe, America's Frank Lloyd Wright. The author is **Peter Blake**, himself both architect and editor.

Edgar Kaufman and **Ben Raeburn** let Wright speak for himself in ***Frank Lloyd Wright: Writings and Buildings*** (Meridian, $1.95). This paperback gem contains their selections from Wright's prodigious writing plus more than 150 illustrations.

What do we Methodists believe—now, midway in the 20th century?

That was one of the things the Board of Social and Economic Relations of The Methodist Church (now part of

YOU A DOCTOR! HA! THAT'S A BIG LAUGH!
YOU COULD NEVER BE A DOCTOR! YOU KNOW WHY?
BECAUSE YOU DON'T LOVE MANKIND, THAT'S WHY!
I LOVE MANKIND... IT'S PEOPLE I CAN'T STAND!!
SCHULZ

Copyright, 1960, United Feature Syndicate

Charles M. Schulz lets off more of his whimsical steam in Go Fly a Kite, Charlie Brown *(Holt, Rinehart and Winston, $1.)*

Concerns) asked the faculty of Boston University School of Theology to find out in a study defined as The Methodist Church in Social Thought and Action. It's sometimes referred to as MESTA.

Methodism and Society in Theological Perspective (Abingdon, $5), by **S. Paul Schilling**, is the first of four volumes to be published on the project, though it bears the designation Volume 3 in the Methodism and Society series.

In its first part, Dr. Schilling examines Methodist attitudes toward theology, traces the social implications of Wesley's theology, and reports how Methodists answered the questionnaire seeking to discover their attitudes and how they relate their beliefs to action. In a concluding section, he outlines a theology of society which expresses in action what Methodists profess.

It was an American Methodist layman, John R. Mott, who presided over the first world missionary conference. In that gathering in Edinburgh, Scotland, in 1910, Protestant churches took the first step toward an organization which was to grow into the World Council of Churches.

Anglican Bishop **Stephen Neill** writes about Mott and others who have worked for Christian unity in ***Brothers of the Faith*** (Abingdon, $4). While it's sometimes as confusing as the conferences about which it tells, the book is rewarding reading.

Sandol Stoddard Warburg lives in California in a house almost afloat on San Francisco Bay, and does her writing with the help of three lively boys and three cats. Ivan Chermayeff is a New York City designer. Together they have created a heart-stealing record of what goes on in a little boy's mind in ***The Thinking Book*** (Atlantic Monthly Press, $3).

Mrs. Warburg's text is pure poetry, Chermayeff's drawings as bold and washed with sunshine as a summer day. Your small fry will love the book, and so will you.

The Old Testament, arranged and illustrated for children by **Marguerite de Angeli** (Doubleday, $6.95), is a large book containing selections from the King James Version of the Bible. It'll be cherished in many homes where there are children, though the drawings are not to my taste.

Mrs. de Angeli has five children herself, all grown. When they were little and she was doing her drawing at home, she solved the problem of how to keep her watchful eye on her toddlers and still be able to work without curious little hands upsetting materials. She put herself and her drawing board in the playpen and let her youngsters run free in the studio.

Maybe I'm prejudiced in favor of newsmen, having been one, but I think reporter **Gaynor Maddox** has concocted a book that will hold reader interest from the front flap of the jacket to the back. In ***The Safe and Sure Way to Reduce*** (Random House, $3.95) he packs sound advice and enough variety in diets to satisfy almost anyone.

Did you ever see such reducing items as chocolate ice cream sundae, cherry pie, apple brown Betty, or strawberry shortcake? They're not all on the same menu, but they're part of meals that will help you lose weight without misplacing your sense of humor. Black coffee, grapefruit sections, and carrot sticks are there, too, of course, to keep things from getting out of hand.

Holiday feasts over, I'm going to follow Maddox's advice.

Obscenity and pornography are, unquestionably, degrading to the human spirit, but two recent books reminded me that in trying to banish these evils we have to be careful not to end up letting a few control the reading of the many.

The more impressive volume is ***The First Freedom***, edited by **Robert B. Downs** (American Library Assn., $8.50). This anthology marshals convincing arguments against unenlightened censorship. It's designed for people engaged in library work or otherwise connected with books, but the thoughtful layman will benefit from it.

Robert W. Haney's ***Comstockery in America*** (Beacon Press, $3.95) is written with an evangelistic zeal against censorship. Haney, a Unitarian clergyman, is concerned about two kinds of control over the reading habits of Americans—official censorship and control by pressure groups.

We don't have to look far to see how important censorship is in totalitarian societies. It's hard to relate our own well-meant desire to protect our young to dictatorial practices, but it is

Martha

Mixing bread she saw not flour
But sifted dust—white alkalis
To crust the hungry bones no hour
Of desert baking could disguise.

She saw not loaves beneath her palms
But mounded mummies, pale and still;
Not pans but coffins. . . . The world's alms
Have never been enough to fill

The world's starvation-bloated need. . . .
She set the loaves and watched the yeast
Magnify the powdered seed—
As love would amplify this feast;

And thought of loaves and fishes shared—
And leaven—and the faiths of men;
And thought of other deserts dared. . . .
And knew that she would bake again.

—Evelyn Tooley Hunt

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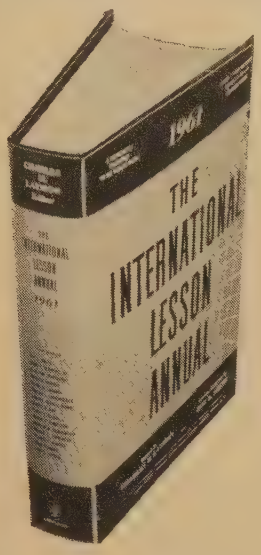

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unavoidably true that censorship—well meant or otherwise—interferes with intellectual freedom.

Puerto Rico has been referred to as "America's answer to Communism." Once a museum piece of colonialism, this sun-washed Caribbean island has become, in some 20 years, a model of vigor and enterprise to which observers from new nations come for ideas—as readers of TOGETHER's pictorial last March will recall.

Earl Parker Hanson traces its modern history, problems, and reforms in an easily read if not profound book, ***Puerto Rico*** (Knopf, $4.50). An interesting sidelight from it—how the Roman Catholic bishops pressured Gov. Muñoz Marin on government policy, and for a foothold in the schools.

Slower in pace, but with more human interest, is ***Worker in the Cane*** (Yale University Press, $5), the story of Don Taso, a Puertorriqueño sugar-cane worker, and his family and his village. Anthropology professor **Sidney W. Mintz** became a close friend of Don Taso in the several months he spent recording his life history.

For offbeat reading I've just done ***The Cahuilla—California's Master Tribe*** by **Harry C. James** (Westernlore Press, $7.50). It's an easy-to-read account of the culture, history, and lore of some California Indians who, in dwindled number, still survive.

What sticks like a *bandillero* in my mind, however, is the flashback to what tourists never hear—the near-slavery state of Indians under coercion at the beautiful missions.

"He spoke highly," says author James with reference to an observer of Indians at San Gabriel Mission, "of the gentleness, the intelligence, and the law abiding character of these Indians before they were destroyed by this process of character assassination—under the guise of conversion to the gentle precepts of Christ."

To Southern Methodist University, another deep dip from my 10-gallon hat. Its press has brought out ***And Horns on the Toads*** (Southern Methodist University Press, $4.50), another in its Texas Folklore series. I happen to relish earthy American folklore and this is a thick slice, with a strong dash of chili con carne flavor. **Mody C. Boatright, Wilson M. Hudson,** and **Allen Maxwell** were the chefs.

Have you wished you could've been there in the early days of the Christian church—to walk the streets of Jerusalem, to live the stories told in the Gospels? In ***Letters From the Early Church*** (Macmillan, $3.50) **Roger Lloyd** almost gave me the feeling I was.

Through the intimacy of imaginary letters (they're actually small novels) one of the greatest periods of history unfolds as Lloyd writes of the first 30 years of the life of the Church.

Not long, but engrossing reading.

Any commuter—whether he rides 50 miles to work or 5 blocks—will surely meet himself or his neighbors in ***Let the Crabgrass Grow*** (Geis, $3.95). And if he doesn't raise a crop of titters, chuckles, and guffaws, he's a sad and lonely wanderer in the sometimes sophisticated, sometimes simple, but always waggish and wacky world of **H. Allen Smith**.

Crab grass is neglected by Smith in favor of problems with the "Adam" bomb and the "tonic" bomb, his own private (if somewhat demented) system of weights and measures, his neighbor, Avery (an offbeat genius in the field of technological chaos), and his adventures while stalking wasps with a rifle. And who wouldn't neglect crab grass when he could be having so much fun reaping the harvest of hilarity Smith has sown on every page of this pseudo "suburban almanac"?

A word of caution, though. Don't attempt to read the entire book in one sitting. Savor it a few pages at a time, and it'll tickle your risibilities for days.

It was 17 years before **Kenneth Cooke** could bring himself to write about the 50 days he spent bobbing helplessly on a small raft in the Atlantic, watching shipmates die from hunger, thirst, and exposure. Now he's done it powerfully in ***What Cares the Sea?*** (McGraw-Hill, $3.95). The story began during World War II when the British ship *Ludworth Hill* was torpedoed and sunk by a German submarine.

Another wartime experience is vividly recreated in ***Kriegie*** (Nelson, $3.95). Texan **Kenneth Simmons** tells about life in German prisoner-of-war camp Stalag Luft III during the last months of the war, and of the forced march prisoners made across Germany as the Russian Army swept west and the Allied Forces pressed east.

Both books are inspiring records of heroism, faith, and decency.

Although the late Charles Kettering's parents once hoped their son would become a minister, they never said anything when young Chas tinkered with mechanical things or continually tried to find better ways of doing jobs around their Ohio farm. Today, best remembered as an outstanding industrial scientist, Boss Ket's story is told by **Sigmund A. Lavine** in

Mead, $3). Long-memoried readers of TOGETHER *will recall his advice in the December, 1958, issue [page 14] to* ***Keep On Asking Questions.***

Rear Admiral **Cary T. Grayson** was one of the few people to whom Woodrow Wilson could turn in his presidential loneliness. Friend and confidant as well as physician, he was almost always at Wilson's side from 1913, when he became personal physician to the president, until 1924 when Wilson died—heartbroken, but still gallant in courage.

From Dr. Grayson's papers comes ***Woodrow Wilson: An Intimate Memoir*** (Holt, Rinehart, and Winston, $3.50). It's a warm portrait of an often misunderstood man.

Bound in yellow silk-brocade that I'd like to have in a necktie is the most unusual book that has caressed my eyes in a long moon.

Did I say bound? No—the cover is loose and latched at the side with thongs held together by ivory pins. The book is ***China and Her Great Men***, by Prof. **Wang Shao Chi** for the Chinese Association for the Advancement of Science of Taiwan (W. T. Teng, 229 W. 101st St., Apt. 3A, New York 25, $5). It contains a liberally illustrated, easily read account of Chinese civilization and leaders—right down to the two Methodists known as President and Madame Chiang Kai-shek. "She," observed the author, "is one of the most well-known women leaders of the world."

Strange how we can pass a church day after day, perhaps have friends among its members, yet not know anything about its beliefs.

If you've been wondering about the Unitarian Church, you'll find a forthright and readable explanation of that modern, creedless belief in ***Why I Am a Unitarian*** (Nelson, $2.95). Unitarian minister **Jack Mendelsohn** is the author.

This book is one of a "Why I Am" series being published by Nelson. Roy L. Smith was the author of *Why I Am a Methodist*, which appeared earlier. Other books in the series explain Lutheran, Presbyterian, Baptist, Disciples of Christ, Jewish, Mormon, Episcopal, Christian Scientist, and Catholic beliefs.

For 15 years, Berlin has been an outpost of freedom, a prime target of Russian maneuvering. And for many of those years, the man who has stood in the forefront of the city's battle has been its mayor, **Willy Brandt.**

A veteran journalist, Brandt now has collaborated with a fellow writer, **Leo Lania**, to pen his autobiography: ***My***

Little Lessons in Spiritual Efficiency

We Need to Be UNEASY

By ROY L. SMITH

A PRAYER we might well repeat every day goes like this:

Increase within us an uneasiness because there is so much difference between what we are and what we are capable of being.

Psychologists say few of us actually use more than 15 per cent of our mental powers. When in grave danger, we sometimes perform prodigious physical feats, displaying strength of body we seldom use. But in the life of the spirit we are woefully ineffective.

There is a profound need today for uneasiness—an uneasiness deriving from the fact that we are not as splendid as we are capable of being.

A nation, or an individual, that does something magnificent can be in grave danger because it is so easy to believe that we have arrived, that we have achieved, that we have reached the heights.

Paul, writing to one of his churches, once said he did not allow himself to think about his achievements, but continually goaded himself to strive. He never ceased to make demands on himself. If he ever earned his own immortality, it was by that method.

Most of us are beset by a great uneasiness. We are anxious lest we may not achieve security; we grow tense when our small successes do not multiply.

What a tremendous growth we would have if we suddenly became uneasy because we were not as learned as we could be, because we were not as effective spiritually as we might be, because we were living in the depths when we were capable of living on the heights!

How few of us grow anxious when we discover that our prayers do not rise higher than our heads. What a small number of us grow uneasy when we discover that we are not able to overcome those inner weaknesses which rob us of our mastery over life. Thousands of us will subject ourselves to the strictest of disciplines in an effort to lose a few pounds of extra weight. But how many of us are uneasy because of the sin that so closely clings about us?

God grant us the proper uneasiness which each of us needs!

AN Adventurous EVENING

WHAT do you talk about? When you're with friends—and TV doesn't dominate the evening—is the conversation meaningless? If so, try what our group has found excitingly successful.

Every since two of us wives felt a need to be better informed, my husband and I have been meeting with three other couples each month to discuss a topic chosen at the previous meeting. This has been going on for two years and we feel these hours are among the most valuable of our lives.

As a starter, we agreed to meet and discuss Philip Wylie's *Tomorrow!* (Rhinehart, $3.50) using as a theme, "Civil Defense." Each read the book; one person led the discussion—and the results so elated us that we made a list of topics to discuss in the future.

We refuse to be weighted down with red tape, rules, or business. Each couple takes a turn entertaining; the talk continues hours after dinner until finally someone asks, "What are we discussing next month?" Our topics have ranged all the way from "Family Relations" to "What Is Truth?" with way stops at "Segregation-Civil Rights," "Family Finances," "Death," and "The Dead Sea Scrolls."

Even if one couple is not enthusiastic about a topic, they participate fully, knowing that next month will bring something more to their liking.

Such was the case with "Military Conscription." I couldn't get interested—until I came across some of Tolstoy's writings. His theories fascinated me. Besides giving me a new outlook, my research rewarded me with a new author-friend.

On the night we chose "What Is Truth?" my husband said he could answer that by reading the dictionary definition. He was wrong; we spent an enjoyable evening, but still could not settle on a definition.

Normally each of us researches the topic, or every topic, but occasionally, when one member has access to special material, we let him carry the ball. When we discuss local or national elections, we divide up candidates' names. Then each of us writes to, or interviews, those he has been assigned.

One man used our group as an outlet for gripes about his working hours; he felt his firm was denying him time with his family. At his request we discussed "Use of Time." Another expressed concern over the caliber of students now entering colleges; our sessions let him relieve his tension by expressing his feelings.

All four couples are members of different Christian churches. At our first meeting we were mere acquaintances; in a short time we were a closely knit group, enjoying meaningful fellowship.

Our next meeting is just a few days away. What conclusion we will reach, I don't know. But of this I am sure, it will certainly be a truly adventurous evening.

—ROSEMARY LANCASTER

Road to Berlin (Doubleday, $4.50).

If anyone has led a colorful life, Brandt has. A fugitive from the Hitler regime, he fled to Norway, took part in the underground there against the Nazis and Quislings, became a Norwegian citizen—and then returned to Germany, to dedicate his life to bringing Socialist democracy to his native land. His career has all the elements of a Hollywood movie, complete even to a first marriage that went on the rocks because of his underground activities.

However, the book is slow moving, weighted down with the intricacies of German politics and a writing style which is anything but lively. The verdict: Read it if you want a freedom fighter's view of postwar Berlin—but be prepared for a pace which will hardly leave you breathless.

Economic competition with Russia, public "images," inflation and what to do about it, and American social attitudes are probed by **John Kenneth Galbraith** in ***The Liberal Hour*** (Houghton Mifflin, $3.50). Galbraith, also the author of *The Affluent Society* and other famed books, uses a serious, yet common-man approach to today's problems.

"Christianity is the collision between God and man, and the point of impact of this collision is the church in mission." While I ponder that somewhat confusing thought, I pass it on to you.

I ran across it in a stimulating paperback book from Friendship Press, which is the publishing imprint of the Commission on Missionary Education of the National Council of Churches. The title of the book is ***Impact*** ($1.50). It's an exploration of the church's mission by **Robert A. Elfers**, **Mae Hurley Ashworth**, and **Bette Virginia Reed**, with big assists from a variety of authors and authorities they quote. Worth reading.

Guilt is easy to imply, innocence is next to impossible to prove.

Two recent books brought this to mind—***The Poisons in Your Food***, by **William Longgood** (Simon and Schuster, $3.95), and ***The Health Hucksters***, by **Ralph Lee Smith** (Crowell, $3.95). Both books make serious charges, and if you read them I suggest you take their testimony with more than "a grain" of salt.

Newspaperman Longgood's book, according to the description on the jacket, is "a dramatic report on how some of the most powerful chemicals known to man have invaded your daily diet and what they may be doing to you." Reviewing it in *Science*, official journal of the American Association for the Advancement of Science, Paul Darby, chairman of the Food Protection

Committee of the National Research Council, called it "an all-time high in bloodthirsty pen pushing."

The Health Hucksters is merchandised as "the shocking story of how food and drug advertising exploits your health." Smith worked at the National Better Business Bureau before becoming a free-lance writer, but I doubt that his book sets the record straight on everything from vitamin pills to so-called health foods, as it claims.

Both books should be read with reservations. Otherwise, you'd be finding yourself mistrusting every bite of food you ate—and every pill you took.

"Today the experience, knowledge, and responsibility of every thinking man is very much greater than that of most men of New Testament days. But what has changed and inspired those men, what gave them daring, hope, patience, and self-giving love is quite timeless. There is no real reason to suppose that we cannot tap the resources of God just as effectively as they did—no real reason except our modern insulations!"

So says **J. B. Phillips** in ***God Our Contemporary*** (Macmillan, $2.50 cloth, $1.25 paperback). It's a challenging discussion by an uncompromising Christian who reminds us that the heart of all real religions is an affirmation that human life on this planet is only part of something very much greater.

The dictionary defines a fanatic as "excessively enthusiastic." This would be understating some of the characters protruding from **Arnold Whitridge**'s book ***No Compromise!*** (Farrar, Straus & Cudahy, $4).

The story of the fanatics who paved the way to the Civil War, it shows us the handful of men, North and South, who fostered hatred, magnified everything that might lead to misunderstanding, blocked every effort at compromise, and finally drove a reluctant people into a war they didn't want to fight.

These were not evil men; their sincerity as well as their ability was generally recognized. But they were nonetheless directly responsible for the breakdown of the democratic machinery by means of which the war might have been avoided. You may be struck by their spiritual kinship with similar troublemakers today. Fanatics are not mere historical curiosities; we have them with us always.

A lady we know who has a wide-ranging mind gave an unusual devotion at WSCS recently. She told Mrs. Barnabas it was based on meditations she'd found in ***Quiet Strength from World Religions*** (Harper, $3.75).

This rare little book was compiled by Methodist minister **Quinter M. Lyon**, who's convinced that sharing the spiritual background of other traditions will illuminate and strengthen our own faith.

Dr. Lyon, after a long career as a teacher and pastor, is serving now with the U.S. Information Agency in Panama.

A friend just back from New Orleans told me she was amazed at the new buildings and new industry she saw there. Her remark came prominently to mind when I picked up ***The South Builds*** (University of North Carolina Press, $12.50).

By **Edward** and **Elizabeth Waugh**, this is a stimulating pictorial report on business, institutional, and home architecture throughout the South. Of particular interest were buildings that Frank Lloyd Wright designed for Methodist-related Florida Southern College at Lakeland.

Today's world problems are, in a large part, a result of nationalistic sentiments and a lack of real human solidarity between peoples across national boundaries, believes the distinguished Swedish economist **Gunnar Myrdal**.

He discusses the impact of national economic planning in the U.S. and Western nations on international relations in ***Beyond the Welfare State*** (Yale University Press, $4.50).

If there's truth in the wry comment of our "first manuscript reader" that Methodists are "America's most writingest folks," then Barnabas should make note of ***Techniques of Christian Writing*** (Judson, $5). It's a collection of articles by editors and authors compiled and edited by **Benjamin P. Browne**.

Certainly, it's not a book for the general reader. But I can recommend it to anyone who has a yen for the pen, whether his writing be for Christian journals or English composition classes.

So allied are the principles governing the arts that it's not uncommon for a successful artist to give a competent performance in a branch other than his own. Russian painter **Marc Chagall** did so in 1922 when he wrote his autobiography. It was translated from the original Russian into French, and now Elisabeth Abbott has translated ***marc chagall my life*** (Orion Press, $6) from French to English.

Written when the artist was 35, it presents a lively picture of village life in Russia at the turn of the century as well as a sensitive view of Chagall's early life in his native land and then in Paris immediately preceding World War I.

—BARNABAS

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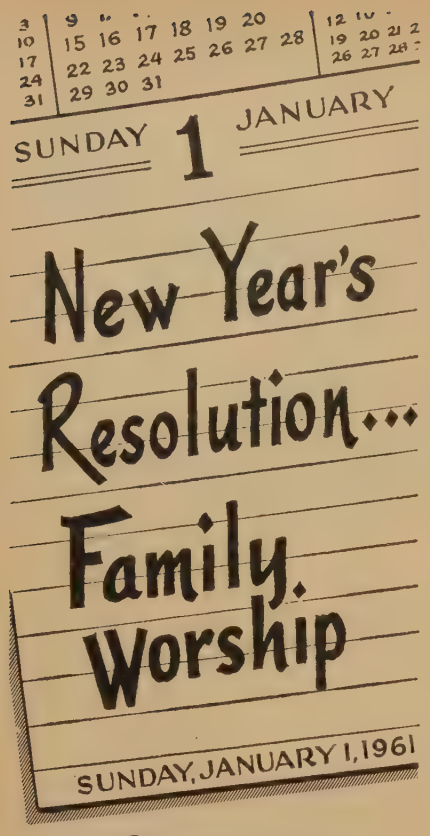

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

AT times I do not seem to be able to appreciate some of the books recommended very highly by good critics. I once saw a movie which, to me, seemed destined for certain failure. Then a first-rate critic wrote it up very favorably because he saw things in it which I did not. I wondered if my faculties were growing weak.

This same fear troubles me this month as I speak of two books which have had very good notices and which do not seem to me to deserve them.

THE LEOPARD, by Giuseppe D. di Lampedusa *(Pantheon, $4.50).*

This novel of the Garibaldi revolution in Italy comes out after the death of its author, who spent years writing it. Most critics who have commented on it classify it as a classic, one of the great books of our generation.

Well, I have to confess it did not ring much of a bell in my mind. It is well written, and I suppose it deals with something historically important, but any greatness it has escapes me. There is a solid sense of good workmanship, and some of its characters resemble people I have met. The underlying theme, too, is sound—that to be part of an old order which is breaking up is a very sad and frustrating experience. In those circumstances, it is impossible to see the new order as anything but opportunist and destructive. It is probably true that every great upheaval destroys a vast amount of admirable achievements. That far, at least, it is a good book.

THE VIEW FROM THE FORTIETH FLOOR, by Theodore H. White *(Sloane, $4.95).*

If you want to learn about the magazine business and why circulation in itself is not enough, this is for you. The whole story concerns the demise of a popular magazine because the increase in its advertising did not keep pace with the increase in circulation.

Aside from technical information, however, the novel leaves a great deal to be desired. I never felt that the hero was quite human; some of his long speeches sound much more like classroom philosophy than the sentiments of a working magazine editor. Sometimes these views are very noble, and most of them go beneath the surface of appearance. It just seemed to me that they were delivered in the wrong place by the wrong man.

Still, if you want to get on the inside of publishing and see some of the problems involved, this will be an enjoyable book. Now and then it marks time, but for the most part it moves along with a good sense of direction and pace. Mr. White seems to know what he is talking about, and the flaws which bothered me may not be so important to you. The editor of *Harper's Magazine* thought it was quite a book, and you had better take his word for it rather than mine.

THE DAY CHRIST WAS BORN, by Jim Bishop *(Harper, $3.50).*

If a fellow gets a good idea, there is no sense in letting it end with just one use. Some of you, I am sure, have read Bishop's *The Day Christ Died*. Through imagination and research, he shows what was happening on that day and tries to reconstruct the scenes and the events. Now he tries the same thing with the birthday of Jesus.

Parts of this book help explain the customs surrounding the birth of Jewish babies. Some things which seemed obscure now will be clear. I was troubled mostly by theological statements which obviously are Roman Catholic. I simply cannot adjust myself to calling Mary "the Mother of God," nor can I take any delight in talk about God having himself born anew. The incarnation for me is best expressed by Paul's great affirmation that God was in Christ reconciling the world to himself. I particularly object when Bishop talks about God being taught about God.

There is still a good deal of value in this book, however, no matter what your theology. If you overlook these matters and center attention on the light the book throws upon the life of that day, it will make Christmas more meaningful.

Using a souvenir gavel he got in Alaska, retired Wisconsin Area Bishop H. Clifford Northcott calls to order a General Conference session. The bishop uses his hobby (the collection now tops 150) to spark interest in mission fields he's visited.

Hobby Alley

The Bishop's Gavels

By GENEVIEVE FINNIGAN

"ATTENTION, PLEASE!" The bishop clacked his desk with a peculiar little mallet, and delegates settled back in their seats. As presiding officer of the conference, he wielded the symbol of his status—a gavel.

The bishop rapping for order was H. Clifford Northcott, then spiritual leader of more than 123,000 Methodists in the Wisconsin Area. The strange-looking mallet was one of his collection of more than 150 gavels, gathered from far corners of the earth. Made from a whale's tooth, it was a souvenir from Alaska Methodist College, now a university [see *Methodism's Newest: Alaska Methodist University at Anchorage,* September, 1960, page 2].

Bishop Northcott, who retired last year after more than 45 years of Methodist ministry, toured overseas-mission areas three times during his 12 years in the episcopacy. Each time, he returned home with new and unusual gavels for his collection —from Asia, South America, and Africa. But they didn't gather dust on the bishop's recreation-room wall; he used them at speaking and presiding engagements to whet interest in the lands from which they came and to hammer home the importance of missionary programs. Others, fashioned of materials from Methodist sites here in the U.S. and in England, helped him bring Methodist history alive for many audiences.

Bishop Northcott's interest in gavels, however, reaches back to his early college years. As a debater, he became interested in the hammer-like object which, over the centuries, has come to represent far more than physical force. In the hands of the right man, one stroke of a gavel can wield more power over a deliberative or legislative assembly than a regiment of soldiers. It symbolizes man's ability to govern himself, to make and abide by his own laws.

The bishop's collection began innocently after he first served an organization as presiding officer. Through the years, as he thumped for order at debates, service-club meetings, banquets, and church conferences, the collection grew like Topsy. Now he has specimens galore —ranging in size from one just 1½ inches high to a balsa whopper that measures 2 feet 6 inches from stem to stern!

In his collection are many gavels

carved from the familiar woods of Wisconsin's oak, pine, and sumac. Others have been hewn from the distinctive ebony and rich mahogany of Africa, the rosewood of India's Mysore jungle, the colorful guayacan of South America. One is made of California redwood; another of driftwood, its beautiful patina a result of the polishing action of water and sand. Still others have unusual shapes: cross, bell tower, church steeple, figures of animals, an African hut with a thatched roof.

Many of the gavels are rich in Methodist traditions. One Bishop Northcott prizes was made from a piece of a wooden seat in the Foundery, John Wesley's first London chapel. He was given the treasured relic when he visited City Road Chapel, the present Wesley chapel in London. Another gavel with a Methodist association is made from a tree which stood at the site of the dam forming Lake Junaluska, at the Methodist center in North Carolina's Great Smoky Mountains. Especially treasured is a gavel from the Holy Land, a skillful blend of oak, balsam, and olivewood.

A message of hope is inherent in the gavel fashioned from the roots of a vine, the only living thing found in the debris of Berlin's oldest church which was destroyed during World War II. A gavel which stirs one's moral consciousness came from Hiroshima. The Rev. Kiyoshi Tanimoto, pastor of the Hiroshima Methodist Church, is a personal friend of Bishop Northcott. He salvaged a piece of wood from the ruins of the Hiroshima Girls' High School and College for Women, devastated by the first atomic bomb, and fashioned it into a gavel, carving a picture of the school on one side and his friend's initials, H.C.N., on the other.

Another gavel from the other side of the world was made at the leper colony at Teles, Mozambique, Africa. During the bishop's visit there, he and his wife planted trees on the site to help inspire residents to take pride in their surroundings.

Each year, lepers paint a biblical scene on the outside of their whitewashed huts [see *Portrait of an African Artist,* May, 1959, page 2]. A visiting dignitary presents an award for the best scene. Bishop Northcott had that pleasure when he visited Teles.

Meaningful bits of Americana are to be found in others of the bishop's gavels. Some are constructed of wood taken from Civil War prisons—Libby, in Richmond, Va., and Andersonville, in Georgia; another is of wood from John Brown's hanging tree. And there's one that called pupils to class (the teacher used it instead of a bell) in the first schoolroom in Baraboo, Wis.

The bishop neatly side-stepped an unintended political booby trap when he accepted a gavel made for him at the mission station in Mrewa, Southern Rhodesia. The gavel's head was carved like an elephant. The bishop said, jokingly, "If I take this back to America, they'll think I'm advertising the Republican party." When he described the Democrats' symbol, a native carved a donkey gavel. "Now," he chuckled, "I'll keep all my friends in both parties."

Bishop Northcott's favorite gavel is the one he received when he first presided over the East Wisconsin Annual Conference 12 years ago. The latest addition to his collection came from Ernest Sells, a missionary in Southern Rhodesia. On it is carved a Zimbabwe bird. Similar carvings

A thumping gavel collection lines one of the Northcotts' den walls. Weapons on the left are another hobby interest

ncient ruins unearthed in Zimbab-
e, in east Southern Rhodesia.

All but two items in the bishop's
ollection have been gifts. He pur-
hased one of redwood in California
nd a souvenir model at Andrew
ackson's home. Only one, from
erusalem, was given by someone in
he bishop's family. That one was
ought from the Holy Land by his
ther-in-law, the late J. H. Engle,
ho was there attending a World
unday School Convention.

Bishop Northcott has never given
one-man gavel exhibition. In 1951,
owever, he took many he'd acquired
n his first African-mission visit to
he Methodist Board of Missions
neeting at Buck Hill Falls, Pa.,
xhibited them, and attracted new
ttention to missions.

Usually the bishop carried a few
avels on church visits, using them
s leadins to discussions of mission
ork. Once, when he and his wife
ere driving through Wisconsin,
ney saw children entering a little
ountry church at North Clayton.
he Northcotts stopped and found
vacation church school in session.
t wasn't long before Mrs. Northcott
as dispatched to the car for "a
ndful of gavels"—and the wide-
yed children were hearing an un-
xpected missionary lesson taught by
o less a personage than their bishop.

One gavel Bishop Northcott
specially likes to demonstrate has a
andle made of flexible couplings.
"The flexible coupling was devised
o there would be some 'give' under
ension," he says. "A thing can't be
oo rigid, you know, or it will shake
o pieces. Many a church situation
s too rigid. We have need for the
enefits of a flexible coupling."

At one time the bishop was elected
ead of the Methodist Commission
n Deaconess Work. At the organi-
zation's next business session, he was
given a special commemorative gavel
—made solely of powder puffs and
ibbons.

Through all his years in the min-
stry, the 70-year-old bishop has par-
icipated in activities outside clerical
outine. But since retirement, he's had
re time for such interests as Delta
igma Rho, the national honorary
ebate society of which he's long
een a member. In fact, if you were
o drop by his house this evening
ou might find him leafing through
he society's official publication. Its
ame? Why, *Gavel,* of course.

Name Your Hobby

We'd enjoy hearing from you readers who'd like to compare notes with other hobbyists. To be listed, just send your name, address, and primary hobby interest to Hobby Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill. Please allow about three months for publication.—EDS.

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I'll Do It Tomorrow

By GINA BELL-ZANO

ZERO THE ZEBRA was an interesting looking animal. The black stripes on his cream-colored coat made him look very different from the other animals who had only one color to wear.

Zero was pleasant; Zero was gentle, but Zero was also lazy—very lazy. He always found excuses for not doing things which any good, helpful zebra should do. His mother was getting tired of his excuses; his friends were getting tired of his excuses; everyone was getting tired of his excuses except Zero. He was tired—just plain tired.

One bright, shining day his mother
d, "Zero, will you gather some
nanas? I want to make a banana
dding, and they will be just ripe
ough now."
"I'm tired," said Zero. "I'll do it
norrow."
But, when the next day came, it
s a very rainy one. Mrs. Zebra said,
ero, what about those bananas?"
"It's raining," said Zero. "I'll do it
norrow."
Early the next morning when Mrs.
bra went to call Zero, there he was,
l in bed, fast asleep. So Mrs. Zebra
rself went out to get the bananas.
d there they were, all soggy and
ishy and spoiled from the heavy
n. Mrs. Zebra felt cross. "Those
nanas aren't good for anything,"
e told herself. Then she started for
me.
Suddenly she stumbled over a fallen
anch in the path. She twisted one of
r ankles and had to hop home using
ly three legs. By the time she got
ere, her ankle was badly swollen
she lay down to rest it.
"Zero," she called, "I've hurt my
kle. Will you fix an ice bag to take
wn the swelling?"
"I'm sleeping," said Zero. "I'll fix it
morrow."
Mrs. Zebra was very cross by now.
e lay there thinking things over,
d the more she thought, the more
oss she became. Around noon, her
kle felt much better. She turned it
is way and that—the pain was all
ne. Then Zero came into the living
om. He was stretching and yawning.
"I was all tired out," he said. "Now
m hungry, Mother. When do we
t?"
Mrs. Zebra turned her head away
d smiled. Then she said, "I'm rest-
g, dear Zero. I'll fix lunch tomorrow."
Zero looked at her in surprise. "But I'm hungry now," he said. "I'll go have lunch with Lonnie Leopard."

His mother didn't say a word. She just nodded and smiled.

Lonnie Leopard was polishing his spots under a coconut palm. "Hi," said Zero. "I've come to have lunch with you. Won't that be fun?"

Lonnie thought of all the times he had wanted Zero to do things. He thought of all the excuses Zero had made for not doing them. Then he smiled and said, "I'm too busy, Zero. Come back tomorrow."

Zero looked at him in surprise. "But I'm hungry today," he said. "I guess my really true friend, Leo Lion, will be glad to give me lunch."

Lonnie just smiled and went on polishing his spots.

By the time Zero got to Leo's den, he was hungrier than he had ever been. Leo was busy brushing his mane. It stood out around his head like a fur hood.

"Hi, Leo," said Zero. "Know what? I've come to have lunch with you. Won't that be fun?"

Leo thought of all the times he had wanted Zero to do things. He thought of all the excuses Zero had made for not doing them. Then he smiled and said, "I'm too tired, Zero. Come back tomorrow."

Zero looked at him in surprise. He couldn't understand what was wrong with everybody. Then he shook his head and trotted toward home.

Mrs. Zebra was still lying down. "Did you have a good lunch, Zero?" she asked.

"No, Mother," said Zero. "Everybody gave me excuses, but no food. I became very tired of excuses."

"Sooner or later everyone does," said Mrs. Zebra. "Zero, would you mind getting my knitting bag? I left it outside yesterday."

"I'm tired—" began Zero, but then he stopped suddenly. "Of course, I'll get it," said Zero. "Right now, not tomorrow."

He trotted quickly outside and came back with the knitting bag. His mother smiled.

"Now, would you please look for the book I was reading yesterday? I think I left it in the kitchen."

"I'll be glad to," said Zero. "Right now, not tomorrow."

He trotted into the kitchen. There on the table was a neatly spread lunch. He hurried back to the living room. His mother was standing up. She was still smiling. "My ankle is fine," she said. "It was just that you needed to be taught a lesson."

Zero thought of his friends, Lonnie and Leo. Then he began to smile, too. "Everybody decided to teach me a lesson at the same time," he said. "I guess I really needed one, at that."

He went back to the kitchen to eat his lunch. And somehow, even though he had eaten hay and coconut milk many times before, it was the best lunch he had ever had in his life!

A PRAYER for the NEW YEAR

In this new year, dear Lord, I pray
That you might help me every day
To do the things I know I should.
Most of the time I'm pretty good,
And yet a little part of me
Is sometimes bad as it can be!
Please help me, Father, in all ways
To fill this year with happy days.

—Ruth Adams Murray

We Put Away Christmas

We put away Christmas and dusted the places
That had held our cards and the Santa Claus faces;

We took down the tree and then vacuumed the floor,
And quickly removed the wreath from our door;

We packed up the trimmings and boxed every light
And put Christmas away—out of mind, out of sight;

But I held out two things to be used through the year—
A warm glow of love and some bright Christmas cheer.

—Gina Bell-Zano

Any good cook knows tasting is almost as important as eating. These ladies are sampling ham baked in one of four electric roasters.

Methodist women in Olympia, Wash. have mastered the art of . . .

FEEDING HUNGRY MEN

Home equipment won't do when you are boiling potatoes for over 100 hungry men. Each of these hotel-sized pots holds food for 25.

THE LARGEST social hall in Olympia, Wash., is at the First Methodist Church. But that's only one reason why such groups as the United Churchmen from all over Thurston County like to meet—and especially eat—there. The real attraction is the delicious meals served by women of the church's 13 WSCS circles.

Typical of the menus is the $1.25 dinner the Elisabeth Circle served to the churchmen—baked ham, browned potatoes, string beans, gelatin salad, hot rolls, and homemade angel-food cake with orange-coconut cream topping. Sounds like an incredible bargain, but the women made a modest profit for their circle budget—and they did it without strain or fatigue.

In fact, it isn't unusual for an early-comer in the social hall to find the cooks for that night's dinner sitting companionably around the kitchen tables, chatting and drinking coffee. To a tense men's club chairman, this can be quite a shock—until he learns that the meat is baking, the potatoes roasting, the vegetables cooking, the salad in the refrigerator ready to serve. At the same time, in the adjacent social hall, a relaxed crew of women will be setting tables or making coffee in a nook which faces directly into the social hall. No last-minute fluster in this operation!

Planning, the women will tell you, is their secret. Eight years ago, two years before the congregation moved into a new church building, they began

Dishing up is done assembly-line style, each woman adding one item to the plate.

urveying future needs, visiting other hurch kitchens, getting acquainted vith restaurant-supply equipment—ven gravely measuring three women cross their widest area as they stood ide by side in an imaginary dishwash-ng area.

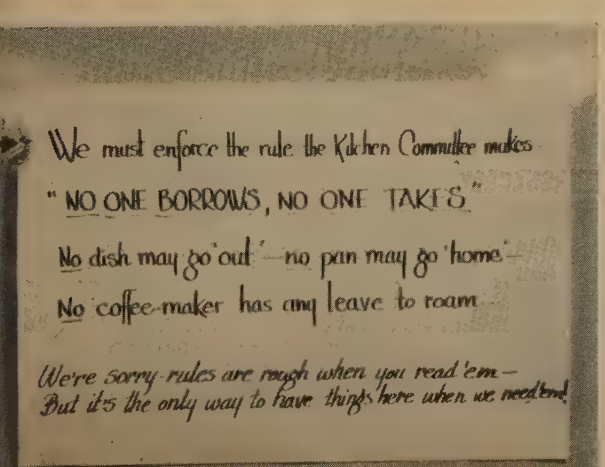
When the congregation moved, there vas no money for kitchen equipment. 3ut the women had a master plan—ncluding a carefully worked out traf-ic pattern. They've since earned and dded, piece by piece, restaurant-type equipment. Now complete, the kitchen s rarely rivaled for providing such leasant, efficient service.

Tables, all the same height, have vooden chopping-block tops that aren't azed by hot pans, meat cleavers, spilled ood, or even the occasional youngster who decides to try out the WSCS hammer on them.

All utensils are put away on open, washable racks. Closed cupboards, so desirable at home, are likely in a church to be used for concealing broken vases, frayed angel costumes, and Christmas-tree decorations.

The responsibility for menus and buying (in large quantities wherever possible, for economy) is shared by a group of older ladies who have served and survived hundreds of dinners, and whose advice has helped many a green circle chairwoman on her first dinner assignment.

Another help is a breezy mimeographed booklet, apron-pocket size, that tells where to find things, how to work the dishwasher, even what to do with


We must enforce the rule the Kitchen Committee makes
"NO ONE BORROWS, NO ONE TAKES"
No dish may go 'out'—no pan may go 'home'—
No coffee-maker has any leave to roam
We're sorry rules are rough when you read 'em—
But it's the only way to have things here when we need 'em!

Nobody'd mistake it for Shakespeare's work, but this poetic plea packs more persuasive power than prose.

Announcing:

A New Feature for *Together!*

IN February and subsequent issues, watch for *Feeding Fifty*. This new regular feature will share recipes (including some with foreign or regional flavors), menus, original ways of carrying out themes, even innovations in kitchen or dining-room planning which have helped make Methodist-group meals especially memorable. If your church has experiences to share, or if you'd like to try out ideas other Methodists have used successfully, write to:

Feeding Fifty
Together Magazine
740 N. Rush St.,
Chicago 11, Ill.

More coffee? Yes indeed! No need to ask whether this gentleman enjoyed his dinner. His wide-open smile is the best payment a hostess could want.

Wheels are a key to Olympian service. Serving carts carry full plates to the tables, later take dirty dishes back to the kitchen.

trash. Maybe you remember reading ut this booklet in *How to Feed ngry Methodists . . . in a Hurry* ebruary, 1958, page 26). Since that ry appeared, circle member Mrs. niel Bigelow has answered nearly a ndred letters from church women in parts of the country who wanted a y of it.

Women in Olympia are just as cinated. In fact, the Rev. Walter A. cArthur, First Church's pastor, says t one of the food program's im- tant contributions is drawing large mbers of young women more actively o church activities. He gives special dit to the congenial spirit among women, and to the fact that they're ways glad to have another willing rker. For one thing's certain: offer- such exceptional food and service, se Olympia ladies will keep busy!

The men's meal served, the cooks settle down to enjoy their own inner. Another shift of women later will clean up the dishes.

Now that their job's done, the cooks can be pardoned for feminine curiosity about social hall goings on.

NEWS of the world parish

REPORT METHODISTS MOVING FORWARD IN CUBA

The Methodist Church is moving forward in virtually all fields in Cuba, with schools operating, churches holding services, and the year-old "forward movement" in evangelism continuing.

This was revealed recently in a report on Methodism in Cuba by Miss Marian Derby and Dr. James E. Ellis, secretaries for Latin American countries of the Methodist Board of Missions.

School enrollments are still large, they reported, though down slightly from the previous year. The Cuba Annual Conference is continuing its *Year of the Laity* emphasis and its program of recruiting 50 "C-2s"—young persons who will give two years of lay church service at subsistence pay.

During the *Year of the Laity,* not long underway, Cuban Methodists are attempting to recruit 50 new local (lay) preachers, 500 laymen who will try to win five persons each to church membership, and 500 others whose goal will be to take 10 children to church school regularly.

So far as is known, no Methodist property has been taken over by the Cuban government in the recent edicts seizing American-owned properties, Miss Derby and Dr. Ellis reported.

"It is essential that United States Methodists do everything possible to maintain fellowship with the Methodists of Cuba," they summarized. "The Board of Missions has great confidence in the ability and commitment of Cuba's Methodist leaders and earnestly urges continued support for them through prayer and gifts.

"Financial support is especially needed now for the maintenance of Cuban pastors, for the training of Cuban leaders, and for the general ongoing program of Methodist work. Under no conditions should American Methodists allow themselves to lose confidence in the cause of Christ in Cuba or to discontinue their spiritual and financial support of our church there at a time when it can mean perhaps more than ever before."

Miss Derby and Dr. Ellis said that any decision of missionaries to leave Cuba should be made individually after studying the situation with Cuban coworkers, but that they are free to leave at any time that seems wise both for themselves personally and for the work of the church.

Case, Kresge Receive Annual St. George's Awards

The second annual St. George's Award Banquet, honoring a Methodist minister and a layman for distinguished service to The Methodist Church, was held in Philadelphia on November 22.

Honored were Dr. Harold C. Case, a minister, president of Boston University, and Stanley S. Kresge, president of the Kresge Foundation, Detroit, Mich.

The award was inaugurated last year by the trustees of Old St. George's Church, considered U.S. Methodism's oldest church in continuous service, and its pastor, Dr. Frederick E. Mase.

Dr. Case, an expert on African affairs, was the main speaker. He visited Africa from December, 1959, to February, 1960, for consultation with academic and civic leaders. He since has spoken out strongly in favor of providing educational opoprtunities for Africans in American institutions of higher learning.

Kresge, a member of Metropolitan Church in Detroit, is vice-president of the board of the S. S. Kresge Co. and a trustee of Albion College and the Detroit Rotary Foundation.

Former recipients of the award include Bishop Fred P. Corson, Attorney Charles Parlin, George Rusk, and James T. Buckley.

Dr. Case

Dr. Kresge

Order Review of Bible Reading Test Case

A test case before the U.S. Supreme Court, challenging a Pennsylvania law requiring public-school teachers to read 10 verses of the Bible each morning to their students, has been sent back to the lower court for review.

The case is the forerunner of several involving the controversial issue of religion in public schools expected to reach the high court this term or next. Some challenge all religious observances in schools, including Christmas and Easter pageants.

Bible reading in the public schools was brought to the court's attention by a Unitarian couple of Roslyn, Pa., appealing a federal court ruling in September, 1959, which upheld the practice. The plaintiffs, Mr. and Mrs. Edward Lewis Schempp, parents of four children, said the law providing for daily Bible reading in school from the King James Version violates their religious rights. They said some portions of the Bible conflict with their religious beliefs.

Strong support for daily Bible reading in public schools and also for recitation of the Lord's Prayer came last April from the National Association of Evangelicals at its meeting in Chicago.

Speaking for its 10 million members in 35 Protestant denominations, the association declared that belief in the separation of Church and State does not

This bus serves the Fred P. Corson School in Puerto Rico, named in honor of Bishop Corson of Philadelphia, Pa. The bishop recently was cited for his services as president of the General Board of Education of The Methodist Church.

...ply an espousal of secularism and ...actical atheism through exclusion of ... references to God and his laws in ...blic schools.

The nation's educators and religious ...aders have had varying reactions to ...uations involving such issues as ...aching the Ten Commandments, ...citing nondenominational prayers, ...d giving courses in moral and ...iritual values in public schools.

Also of current interest is a discussion ...cerning the possibility of a com...on Bible that one day may be pro...osed for use in the public schools.

A team of Roman Catholic, Prot...tant, and Jewish scholars already has ...gun work on a common translation ... the Bible which might end disputes ...er Bible reading in public schools ...d fill a need in interfaith discussions ...d studies.

The series will be published in 30 ...perbacks by Doubleday & Co., Inc.

...issionaries Return and ...chools Open in Congo

More than half of the 110 Meth...list missionaries evacuated from the ...ongo in July have returned to their ...sts, including almost all the men ...d many of the single women.

According to the Methodist Board ... Missions, all Methodist stations are ...ing served again by missionaries on ...ther a full-time or visitation basis, and ...ools have been reopened, some with ...cord enrollments.

In his latest report from Elisabeth...lle, Bishop Newell S. Booth said 56 ...ethodist missionaries are at work ...gain in the Congo, including 16 men ... the Central Congo Conference ...principally Kasai province) and 40 ...en and women in the Southern ...ongo Conference (Katanga).

Wives and children still have not ...en permitted to join their husbands ...d fathers in the interior. But in the ...outhern Congo, missionaries are at ...ork at all the stations. Missionaries ...f the Woman's Division of Christian ...ervice are back in Elisabethville and ...fulungwishi.

Bishop Booth said 13 new mission...ries are at language schools just out...de the Congo, learning Swahili pre...aratory to entering the country as ...on as they can. Other new mission...ries are studying in Europe prior to ...aving for the Congo, and 20 of the ...vacuated missionaries still are work...ng or studying in Southern Rhodesia.

...0,000 to Scarritt by Will

More than $100,000 in cash, govern...ent bonds, and real estate has been ...ft to Scarritt College in the will of ...e late Lucy Hyda Heard of Win...on-Salem, N.C., who died last June.

Dr. D. D. Holt, president of the col...ge, said Scarritt will receive 60 per cent of the residue of the estate. Twenty per cent goes to the Biblical Seminary of New York City and the other 20 per cent to Asbury College, Wilmore, Ky.

Miss Heard, 74, was a Methodist deaconess in West Virginia until 23 years ago, when she became the companion of a wealthy Winston-Salem woman.

Japan Honors Missionary

Miss Mildred Ann Paine, a Methodist missionary to Japan, has received her second national award from the Japanese government in less than 12 months.

During ceremonies marking the 30th anniversary of Ai Kei Gakuen, a Christian social center in Tokyo, she was awarded the Fourth Class of the Imperial Order of the Sacred Treasure by the Japanese Ministry of Health and Welfare.

Integration, Not Elimination

Integration but not elimination of the all-Negro Central Jurisdiction of The Methodist Church is foreseen by Dr. Clarence T. R. Nelson, superintendent of the Jurisdiction's Columbus (Ohio) District.

Speaking at the Howard University school of religion in Washington, D.C., Dr. Nelson called attention to a study being made by the North Central Jurisdiction's West Wisconsin Conference to explore the possibility of transferring into the Central Jurisdiction.

He said there are a growing number of Methodists, both white and Negro, who are coming to realize that integration is a two-way street.

Judicial Council Upholds Resolution on 'Sit-Ins'

The constitutionality of the adoption by the 1960 General Conference of The Methodist Church of a resolution commending the "dignified and nonviolent" manner of sit-in demonstrators in the South has been upheld by the denomination's Judicial Council.

Meeting in Cincinnati, Ohio, the nine-member council unanimously ruled that adoption of the resolution by the General Conference last spring

INDEX

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THE METHODIST CHURCH

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was not in violation of the church's constitution since it was not a legislative act but "an expression of an opinion" of the General Conference.

The resolution was submitted in the report of the conference's Committee on State of the Church, in a section dealing with human rights. Some members of the conference felt its adoption violated both the church Constitution and the *Discipline*.

These members contended that the conference action violated the church's Constitution (Par. 9, 1960 *Discipline*) which declares that a General Conference cannot "revoke, alter, or change" the denomination's Articles of Religion or establish any new standards or rules of doctrine contrary to existing and established standards of doctrine.

They also argued the action violated Par. 87 of the 1960 *Discipline* which states: "It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

The Judicial Council ruled that the act of adopting the resolution did not violate the church Constitution since it did not "revoke, alter, or change" the Articles of Religion or establish any new standards or rules of doctrine. It further held that Paragraph 87 was not a part of the Constitution.

In other decisions, the Council:

- Declined to take jurisdiction in a case requesting interpretation of constitutional language regarding the election, induction, and consecration of bishops of Central Overseas Conferences, and the constitutionality of possible future legislation.
- Ruled that an Annual Conference Board of Missions or an Annual Conference Board of Missions and Church Extension may own property and take title in its own name if incorporated and, if not incorporated, in the name of the trustees elected by it.
- Reversed a decision by Bishop Hazen G. Werner of Ohio, who had ruled that an Annual Conference cannot properly enact a compulsory apportionment to the ministerial members of the Annual Conference for support of the Minimum Salary Plan or Fund of the Annual Conference.
- Upheld a decision by Bishop Nolan B. Harmon of North Carolina that an Annual Conference may approve institutions for annuity responsibility on an adjusted basis and compute its annuity payments on the basis of its appraisal of the adequacy or inadequacy of the pension rate of the institution involved.
- Ruled that a retired minister appointed a supply pastor cannot be required to pay a percentage of his salary into a pension fund.
- Decided that the action of the Northeastern Jurisdictional Conference in assigning Bishop Newell S. Booth for episcopal supervision within the Africa Central Conference was constitutional and valid; that the action of the Jurisdictional Conference in granting authority to its Quadrennial Committee on Episcopacy "to determine when the Africa Central Conference may elect a bishop, and to determine that Bishop Booth shall be reassigned to another episcopal area, is invalid because it is based on that part of an enabling act of the General Conference which is unconstitutional."

Name Baltimore Attorney Board of Publication Head

A Baltimore, Md., attorney, F. Murray Benson, is the new chairman of the Board of Publication of The Methodist Church.

Benson was elected to a four-year term at the quadrennial reorganization session of the board in Chicago, Ill. He succeeds Judge William H. Swiggart of Nashville, Tenn., who had served as chairman for 20 years.

Other board officers elected for the 1960-64 quadrennium were Eugene McElvaney, Dallas, Tex., banker, vice chairman, and Dr. Carl Sanders, Richmond, Va., district superintendent, secretary.

The board re-elected Lovick Pierce, Nashville, Tenn., as president and publisher of the Methodist Publishing House for the quadrennium. Also renamed were Dr. Emory S. Bucke, Nashville, book editor; Dr. Henry M. Bullock, Nashville, editor of church-school publications; Leland D. Case, editorial director of TOGETHER and CHRISTIAN ADVOCATE, and the Rev. L. Scott Allen, New Orleans, La., ed[itor] of the *Central Christian Advocat*[e] The Rev. Ewing T. Wayland a[nd] Richard C. Underwood, both of Chic[ago], were elected editor of the CHRI[S]TIAN ADVOCATE and executive editor [of] TOGETHER, respectively.

In his annual report to the boa[rd] Pierce stated that combined sales of t[he] Methodist Publishing House for t[he] 1959-60 fiscal year totaled $27,205,27[7], an increase of $1,589,023 over the p[re]vious year and nearly 5 times more t[han] the sales volume 20 years ago.

Last year, MPH printing plants [in] Nashville and Cincinnati, Ohio, pr[o]duced more than 5 million copies [of] books and 147,285,002 pieces of churc[h] school literature. Abingdon Press, boo[k] publishing unit, turned out 93 ne[w] titles.

The board voted to appropria[te] $600,000 to be distributed to th[e] church's annual conferences for th[e] benefit of retired Methodist ministe[rs] and their widows and dependents.

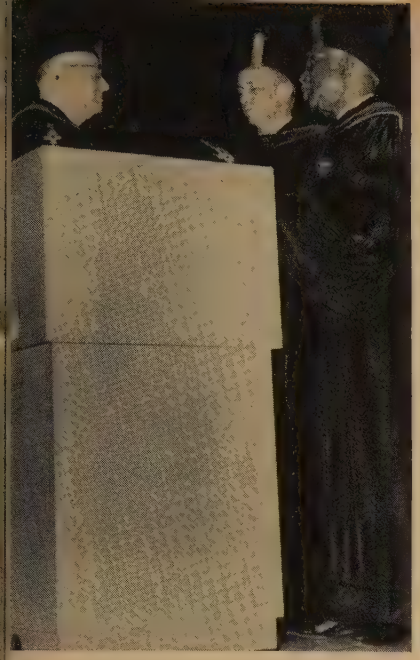
New members at large elected to th[e] board were Dr. Alexander K. Smit[h] Philadelphia Conference's Northwe[st] District superintendent, Jenkintow[n] Pa.; Dr. Marshall T. Steel, president [of] Hendrix College, Conway, Ark., an[d] William C. Weaver, vice president [of] National Life and Accident Insuranc[e] Co., Nashville.

Bishop Raines Names Aide

Bishop Richard C. Raines of [the] Indiana Area, has appointed the Rev[.] Byron F. Stroh as his executive assist[ant].

Mr. Stroh, superintendent of the For[t] Wayne District since 1955, succeed[s] Bishop Edwin R. Garrison of Aber[-] deen, S. Dak., who served as Bisho[p] Raines' aide for 10 years before his election to the episcopacy last summer.

Re-elected president and publisher of the Methodist Publishing House, Lovick Pierce (left) of Nashville, Tenn., confers with the new officers of the 45-member Board of Publication, following their election in Chicago. Others (left to right) are F. Murray Benson, Baltimore attorney, board chairman; Eugene McElvaney, Dallas banker, vice-chairman, and Dr. Carl Sanders, Richmond, Va., district superintendent, secretary. All serve four-year terms.



Dr. John W. Dickhaut (center) is inaugurated as president of the Methodist Theological School in [Delaware] Ohio, by Bishops D. H. Tippett (left) and M. W. Clair.

ive Cities Submit Bids or '64 General Conference

The General Conference of The lethodist Church has been invited to d its 1964 session in five cities—De- oit, Mich.; Kansas City, Mo.; Louis- lle, Ky.; St. Louis, Mo., and Pitts- rgh, Pa.

The Commission on Entertainment the General Conference, empowered select the city, and arrange meeting ooms, facilities, housing, and program, as disclosed that formal invitations ave been extended by all five cities.

Four of them sent delegations of hurch leaders and convention bureau anagers armed with photos, maps, stimonials, charts, and brochures to recent commission meeting.

The commission, having already met St. Louis, will visit Louisville on anuary 11 and Pittsburgh on January 2 before making its choice.

The responsibility of the 14-mem- er commission, headed by Frank E. aker of Philadelphia, Pa., has been onsiderably increased by constitutional hanges initiated last spring by the 960 General Conference in Denver. pending constitutional amendment, hen ratified, will enlarge the General nference from 900 to 1,400 delegates, easing housing requirements by 50 er cent and affecting specifications for eeting rooms.

Another amendment specifies that eginning in 1964, the six Jurisdictional onferences will be held during the two onths before the General Conference ather than afterward. It is possible nder this change that four or five of them could meet at the site of the General Conference just before it opens.

Under the new legislation, members of the Jurisdictional Conferences will also be members of the General Conference, with travel expense to the General Conference city borne by the General Administration Fund.

The per-diem allowance for delegates, while attending their Jurisdictional Conference sessions in the General Conference city, will be met from jurisdictional sources.

EUB Not Ready to Merge

The commission on church federation and union of the Evangelical United Brethren Church has formally denied it has made commitments to merge with other denominations.

Bishop Reuben H. Mueller, of Indianapolis, Ind., commission chairman, said a statement of denial was prepared during the commission's annual meeting because questions were being raised throughout the denomination. It referred specifically to reports of union with The Methodist Church.

The EUB General Conference authorized the commission two years ago to study the "possible advantages and potential problems" involved in uniting with Methodists, and to continue "exploratory conversations" with the Methodist Commission on Church Union.

Questions were raised after optimistic reports concerning union appeared in the church and secular press.

75 New Deaconesses Needed

The Methodist Commission on Deaconess Work has set itself new goals to be reached by 1963, when the movement will celebrate its diamond jubilee.

The commission will recruit 75 new deaconesses—one for each year celebrated. It has adopted measures to reach teen-aged prospects and to deepen the work of all deaconesses.

The Methodist Church has 414 active deaconesses; 246 are over age 50. Only 13 are younger than 30.

There will be a recruiting drive among girls of high school and college age. Women who do full-time church work but who have no organic relation to the church also will be invited to become deaconesses.

Recruits will have better orientation, be better informed on church and world affairs and on changing family patterns, and will have more know-how on modern literature, music, and drama.

There will be greater emphasis on Bible study and an understanding of Methodism.

In one fast-growing emphasis, deaconess teams visit college campuses. Young men and women who do not

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know what a deaconess looks like find themselves discussing careers in Christian service. Last year teams visited Amherst, Smith, Mt. Holyoke, Kansas Wesleyan, Oklahoma City University, Centenary, and others; in 1961 at least 15 colleges will be visited.

A deaconess can serve the church in any capacity not requiring full clergy rights. She may be a director of Christian education, supply pastor, teacher, nurse or doctor, credit manager, secretary, counselor, or worker in some other occupation.

Among deaconesses now active, 25 per cent are in community centers, 18 per cent in local churches, 15 per cent in homes, 13 per cent in education, 9 per cent in town and country work, 6 per cent in hospitals, and 14 per cent in other work.

The grand old lady of deaconess work, with 63 years' active service, is Orianna Harding, 85, of Deaconess Hospital in Boston.

Africa: 'No' to Third Bishop

The Africa Central Methodist Conference will continue to have only two episcopal areas—Elisabethville (Congo), headed by Bishop Newell S. Booth, and Lourenço Marques (Southern Rhodesia, Mozambique, Angola, Union of South Africa), headed by Bishop Ralph E. Dodge.

The conference, meeting in Nyadiri, Southern Rhodesia, failed to implement a provision created by the 1960 General Conference to elect a third bishop.

The 58 delegates debated the issue of a third bishop for several hours.

Historical Association Endorses Anniversary Sunday

The Association of Methodist Historical Societies has endorsed a proposal designating the first or second Sunday in January each year as Anniversary Day, commemorating the founding of Methodism in 1784 as a church in the U.S.

The association's executive committee, meeting in Washington, D.C., voted preference for the first Sunday as the annual day of observance. But because of possible conflict with Student Recognition Day services sponsored annually on that day by the church's Board of Education, the second Sunday was adopted as an optional date.

The choice between the two dates was left to local churches. The first Sunday of 1961 falls on January 1 and the second January 8. Student Recognition Day is January 1.

Dr. Elmer T. Clark, executive secretary of the association, said it might be possible for local churches to hold both observances simultaneously this year,

CENTURY CLUB

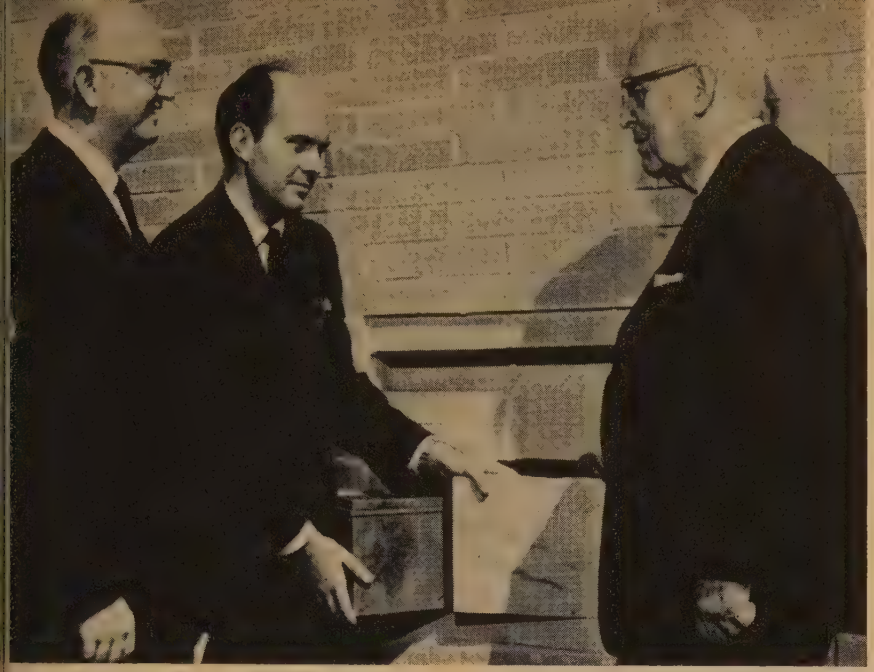
Seven members join TOGETHER's Century Club this month. Each is a Methodist who has celebrated 100 or more birthday anniversaries. They are:

Edward Zopf, 102, Cincinnati, Ohio.
Mrs. D. M. Hicks, 101, Montezuma, Ga.
Mrs. Ida Pitcher, 100, West Webster, N.Y.
Dennis McKinnon, 100, Bellefontaine, Mo.
Dr. J. W. W. Shuler, 100, Hillsboro, Tex.
Mrs. Wilson Treible, 100, Binghampton, N.Y.
Mrs. Jetta Torgerson, 104, Deer Park, Wis.

Names of other Methodists 100 or older not previously published will be listed as received from readers—but please allow two months for publication.

since plans for the first Methodist college—Cokesbury—were laid a Methodism's founding Christmas Conference at Lovely Lane Chapel in

The newest church in the heart of New Orleans is the $1,750,000, Georgian-design First Methodist Chu The Rev. William O. Byrd is past Following a merger with the Canal Street Church, which was sold for an apartment building, the old First Methodist Church was razed to make way for a right of way for a bridge across the Mississippi



Sandstone block (lower center by dark box) from John Wesley's birthplace was placed in cornerstone of the First Methodist Church, Clermont, Fla. Participating at laying (left to right): District Superintendent R. A. Alley, Pastor H. T. Heitzenrater, Bishop Ivan Lee Holt (ret.) of St. Louis, Mo.

ltimore, 1784. Methodism's 175th an- ersary was themed in a special issue Together [November, 1959].

Promotional materials for Anni- rsary Day will not be available to al churches until next year, accord- to Dr. Clark. He suggested, how- er, that observances remain separate om financial appeals, and that pastors each about the Christmas Conference d the spread of Methodism.

amily Life Hymn Contest

Christian marriage and family life is e subject of a hymn competition onsored by the Hymn Society of merica. It is being held in connec- on with the North American Confer- ce on Church and Family scheduled Green Lake, Wis., April 30 to May

Hymns must be submitted to the so- ety at 475 Riverside Drive, New York , N.Y., by February 15.

Methodist Leaders Study Quadrennial Emphases

Nearly 1,000 leaders of The Meth- list Church laid the groundwork in hicago, November 18-20, for launch- g Methodism's 1960-64 quadrennial ogram, outlined in this issue by Bishop rald Kennedy's article, *We Method- Are Activists!* [page 14].

Gathered for the District Superin- ndents' Convocation, the participants 44 bishops, 575 superintendents, and ard and agency officials—discussed oblems involved in carrying out the w quadrennium's nine "thrusts," hich call for few numerical goals and new organizational machinery.

Dates and procedures for action in the fields of emphasis will be set early in 1961 when the ministers and lay- men in each episcopal area meet with their bishops.

Objectives of the quadrennial pro- gram were approved by the General Conference in Denver last May, but their actual implementation was left to the Council of Bishops. The council, in turn, named a nine-man committee, headed by Bishop Richard C. Raines of Indianapolis, to work out details of the nine thrusts.

"The quadrennial emphases," Bishop Raines told the district superintendents, "call every Methodist to spiritual re- newal and spiritual outreach.

"They recognize that what men can do for the kingdom is vital, but that what God has done in Jesus Christ and is doing through the Holy Spirit is decisive. They summon us to recover the New Testament balance between the two. They are based on the belief that a 10 per cent increase—yes, even a 50 per cent increase—in what we are doing now is not enough. Another di- mension—a New Testament dimension —must be recovered."

Theme of the 1960-64 emphases is *Jesus Christ Is Lord,* and the nine thrusts are: *Personal Witness and Evangelism; New Churches and Church Schools; The Inner City—Small and Country Parishes; Recruit- ment and Christian Vocations; Church and Campus; The Family; Christian Social Concerns; Our Mission Today, and Stewardship and Benevolences.*

Convocation keynoter was Bishop Gerald Kennedy of Los Angeles, presi- dent of the Council of Bishops. He

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UPCOMING EVENTS

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JANUARY

1—Student Recognition Sunday.
4-6—Annual meeting General Board of Education, Nashville, Tenn.
6-8—National Conference on Spiritual Birth and Growth for Laymen, Kentucky Lake, Ky.
7-14—Universal Week of Prayer.
9-10—Annual meeting National Association of Schools and Colleges of The Methodist Church, Denver, Colo.
9-12—White House Conference on Aging, Washington, D.C.
10-20—Annual meeting, Board of Missions and its divisions, Buck Hill Falls, Pa.
21-28—Church and Economic Life Week.
28-February 4—Youth Week.

WSCS STUDY TOPICS: General Program—*Recalling Our Heritage—Expanding Our Horizons,* by Ruth Pope; Circle Program—*Looking Backward—Thinking Forward,* by Mrs. J. N. Rodeheaver.

challenged The Methodist Church to become "something a great deal more than a second-rate country club," and called on Methodists to stress personal experience with God, belief in results, discipline, and belief in Christian perfection.

Speaking on *New Churches and New Church Schools,* Bishop Paul N. Garber of Richmond, Va., declared that Methodists must organize 1,600 new congregations and 17,428 new church schools in the 1960-64 quadrennium to meet the challenge of the nation's population growth.

Bishop Roy H. Short of Nashville, Tenn., pointed out the needs of *The Inner City—Small and Country Parishes,* listing them as resources, trained and committed leadership, and realistic assessment of the situation through surveys and studies and adaptation of their programs to a new day.

Bishop Paul E. Martin of Houston, Tex., explaining the thrust on *Stewardship and Benevolences,* declared that "World Service is the base line of world outreach."

"Purpose of the 1961 emphasis," he said, "is twofold: to provide a channel by which the individual Christian may grow in the experience of joyous giving, and to stimulate and undergird new and generous support for the World Service program of the church."

Stressing the need for emphasizing *The Family,* Bishop Hazen G. Werner of Columbus, Ohio, said "the quickest and best way to reach America for Christ is through the doorway of the home."

"If Jesus Christ is to be Lord of family life," he continued, "then we will need to challenge every family, beginning with the official board of the local church, to establish worship in the home, to provide resources in guidance for family worship, and to demonstrate new ways of conducting family prayer.

Commenting on the *Recruitment and Christian Vocations* thrust, Bishop Donald H. Tippett of San Francisco told conferees that the church needs more than 2,000 new ministers annually.

"The great characteristic of our time is that the church is more concerned with social relations," declared another bishop, F. Gerald Ensley of Des Moines, Iowa, speaking of the *Christian Social Concerns* emphasis. "Previous generations were more outwardly devout, but our generation has had greater concern for human welfare."

The conclave was preceded by the semiannual meeting of the Council of Bishops.

In addition to conducting its regular business and indoctrinating 20 new bishops, the council heard reports from Bishops Kennedy, Ensley, Raines, Short, W. Angie Smith, Ivan Lee Holt (retired), and Edgar A. Love on their recent trips to Europe, Africa, and the Far East.

All agreed that church progress has been stimulated rather than deterred by the world's recent political and social upheavals.

CAMERA CLIQUE

The Drums Go Bang: *On January 1, 19[illegible] our photographer was up before the sun to get a head start on photographing the Tournament of Roses Parade in Pasadena, Calif. [pages 76-78]. Over each shoulder was a Nikon, one with Plus-X film and a 35-mm wide-angle lens, the other sporting Super Anscochrome color film and a 135-mm. telephoto lens. A Rolleiflex full of Super Anscochrome hung from a neck strap, and an exposure meter and film bulged his pockets.*

Here is his advice on photographing parades: Take close-ups at the marshaling area before the parade. At small parades, walk alongside and shoot; for long marches, find a spot providing good front or side lighting for your subjects and claim squatter's rights. Remember: A high vantage point provides chances for excellent wide-angle and telephoto shots. Don't get in other people's way. And, finally, follow the parade to the dispersal area for more shots. You'll end up with pictures that beat the band!

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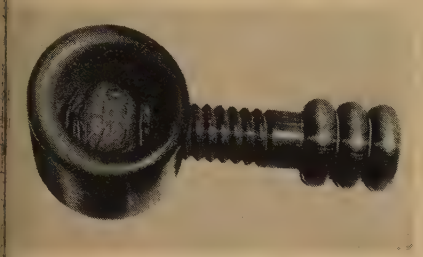
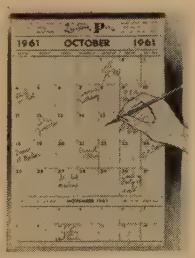


rench Nut Cracker—Works on the ow pressure principle. Just turn the rew till the nut cracks. Thus you don't ush the nut meat with the shell. Imorted from France, made of smooth, olished walnut. Nice little gift for your ostess, or a party prize. $1.50.
urbridge Yankee Workshop, 26 Brimld Turnpike, Sturbridge, Mass.

For Tee Parties—Golfer's key chain, designed with your favorite putter in mind. Snake chain holds locker, golf bag keys. Quickly detachable ¾-inch "golf ball" engraved with his name marks his ball on the green, aids in return of strayed keys. Rhodium plated. $1.
Liberty House, Dept. Y-161, 95 South St., Boston 11, Mass.



961 Calendar Pal—Write big in the ½x3″ spaces so the day's note stands ut. Then forget not those appointments, irthdays, etc. Shows current month plus vo weeks of the next so you can plan head. Better think of a good excuse if ou still forget. 16½x22″. $1.
Valter Drake, TO63 Drake Bldg., olorado Springs, Colo.

Toe Muffs—Greatest advance for ice skaters since blades were invented! *Hotbugs* keep toes toasty warm. One size fits everyone. Genuine lambskin, plastic lined, with sleigh-bell noses, movable eyes. Black, red, or blue, $1.95 pr. Matching ear muffs, $1.25.
Horbers, Dept. T, 1459 E. 53rd St., Chicago 15, Ill.

Birthday Angels—Burnished angels, bearing birthday candles for torches, bring gleam and glow to party decor. If you like originality in art pieces, you'll like these, to display the year 'round. Copper, imported from Mexico, handmade, 3½″ high. Set of 2, $6.75.
Latin Village, Box J-94, Old San Diego 10, Calif.

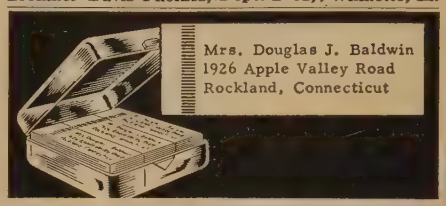
ecor-Rite—Turn objects into *objets art.* Leather-like material applies like allpaper to smooth surfaces (not plasc); table tops, books, picture frames, mp shades, etc. Red, blue, green, lugage, pink, gold, white. 15-ft. rolls: 2″ ide, $2; 12″, $5; 18″, $6; other sizes.
ift Horse, Box 405T, len Gardner, N.J.

Cake-Pan Man—You'll go down in family history as cake artist supreme with this snowman/clown cake set! Easy as pie to bake with package mix. Fun to decorate. Thrills everyone. Cake is 8″ high, 6½″ dia., serves 10. Set: 4 alum. pans, recipes, decorating instr., $1.25.
Artisan Galleries, Dept. T, 2100 N. Haskell Ave., Dallas 4, Tex.

Bird Adventure Kit—Spark your child's interest in nature and a worthwhile hobby. Set off his imagination with this bird-study kit. Has do-it-yourself pine feeding station, seed, colorful 94-p. book of bird aerodynamics, habits, habitats, etc.; 140 pictures. $2.95.
Blair's, 25 De Russey Lane, Cornwall, N.Y.

If Your Child is a Poor Reader

See how **The Sound Way to Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price.
Bremner-Davis Phonics, Dept. D-81, Wilmette, Ill.



500 PRINTED NAME & ADDRESS **LABELS 25¢**

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

DE LUXE GOLD-STRIPE LABELS—500 FOR 50¢
Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2601 Drake Bldg. Colorado Springs 12, Colo.

Girl aloft: *Lonnie Vroman clambers through a motorized skeleton of wood and steel.*

They Make Money With Floats and Flowers

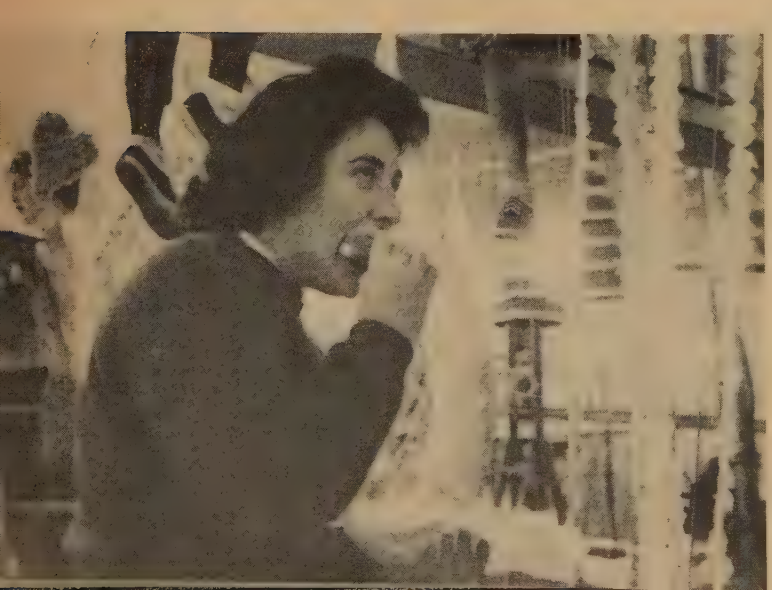
Skilled MYFers win honors, too, in Pasadena's Parade of Roses.

WHEN THE BIG, flowery floats parade in Pasadena's Tournament of Roses on New Year's Day, 1961, chances are one of the most breath-takingly beautiful of them will have been decorated by young Methodists from the Church of the Good Shepherd in nearby Arcadia. It happened last year, too, when these MYFers produced the sweepstakes winner, *Venus de Milo.*

Unknown to many who watch the parade is the painstaking work behind every float. To tell the story, TOGETHER went behind the scenes with some 40 Arcadia youths who worked in shifts for four days to bedeck the float for the city of Long Beach. It took 31,100 orchids, 4,250 roses, and 1,040 man-hours of work—but it paid off!

The 1960 Tournament of Roses wasn't a Methodist

Neither rigger *nor puppeteer, Bill Roth is pressing thousands of orchid petals on wires.*



Girl below: *Carole Conger is surrounded by heavenly flowers, but there's nothing wrong with taking time out for an earthly snack.*

loat abloom: *Chicken wire, plastic, caffolding, and girders begin to disappear under he flowers. Soon a replica of Venus ill reign under a petaled canopy.*

Exotic bird: *Blue delphinium petals are pressed onto a form by Mrs. Mary Armstrong, supervisor, and Liz Olsen of the MYF. Groups worked eight-hour shifts.*

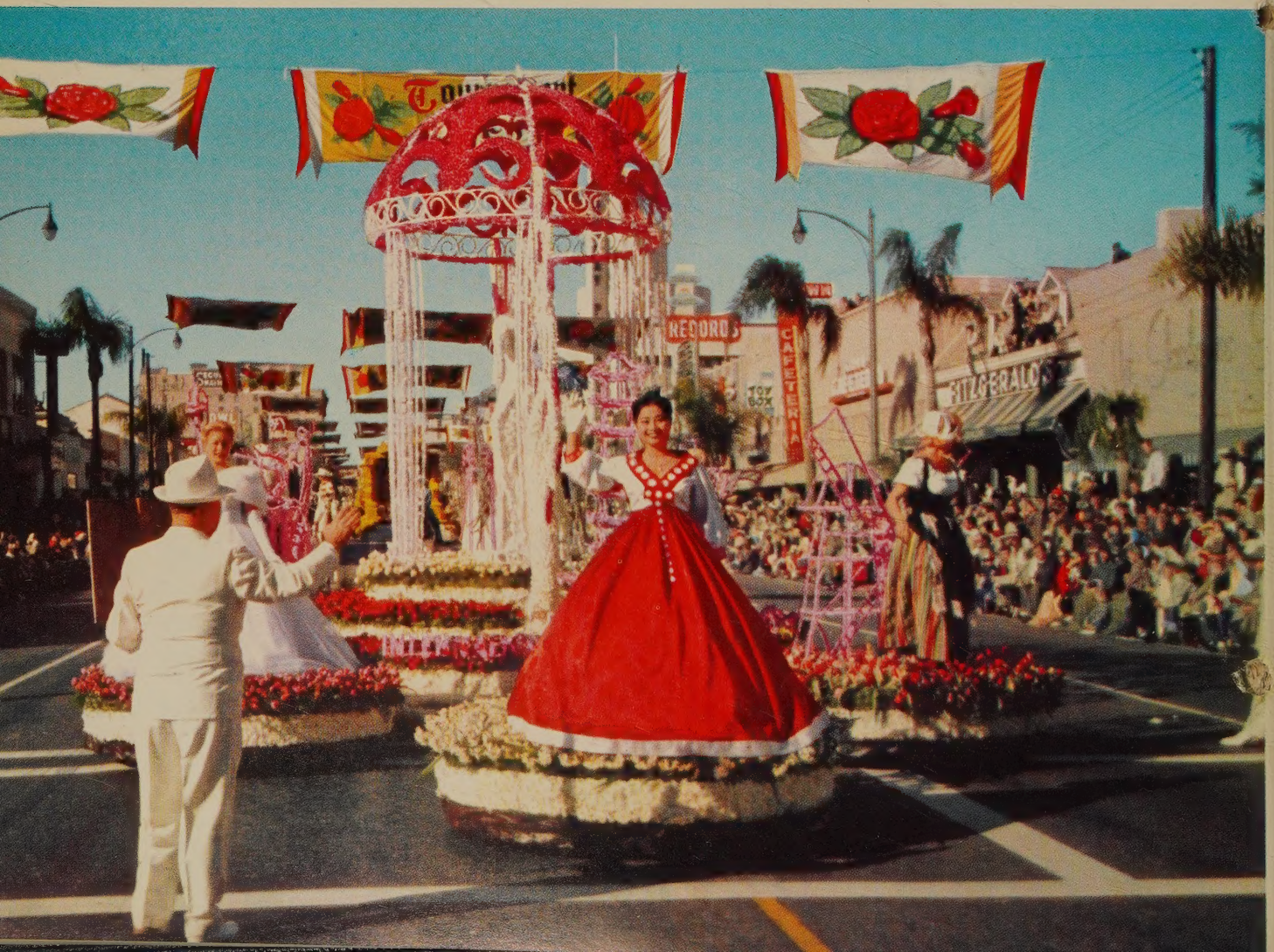
affair, but one might be excused for thinking so. Not only did youths from the Church of the Good Shepherd decorate the sweepstakes winner (it cost the sponsors $10,000), but the tournament queen—Miss Margarethe Bertelson, 18—is a member of Pasadena's First Methodist Church. While she and her court (see picture at right) presided over the brilliant floral spectacle, other Methodist youth groups were busy up and down the parade route. At Holliston Avenue and Hartzell Memorial Churches, the young workers were renting seats to spectators and selling hot dogs and pop. Proceeds, of course, were earmarked for church and conference youth programs.

The MYF group at Good Shepherd received $900 for their part in decorating the 1960 sweepstakes winner. In 1959, they were paid $900 for the St. Louis float which won the national trophy. In 1958—mere amateurs then, no doubt—they received $300 for their flower work on the tournament queen's float.

Part of last year's prize money was used to purchase materials for building a cabin on one of the conference campsites in the mountains near Pasadena. The Rev. George Walters, a minister at the church, says: "These cabins are used by conference, district, and local groups. Buying only the materials means that it will be up to our youths and adults to do the building themselves. Oh, well, as the boys and girls say, 'one project into another!' "

Familiar background: *A float bearing 1960's tournament queen passes First Methodist Church, of which her highness is a member.*

Real, live *international beauties surround Venus as the MYF-decorated float moves out to take the sweepstakes!*



ime's running out for

lethodist mericana ransparencies

EBRUARY 10, 1961, may seem a ng way off right now, but it will be on us sooner than we realize. That's e deadline for submitting color transrencies to TOGETHER's Methodist mericana Photo Invitational.

We're looking for vital, story-telling ctures that link American Methodn's dynamic past to the present. Your bject might be a Methodist shrine, a storic church, a campground, a ethodist college—perhaps with people. or other ideas, see the *Methodist mericana Map,* November, 1959, page , also available separately for 50¢ om any Cokesbury Book Store.) From ch slides offered by readers, TOGETHER ll create a full-color eight-page picrial feature.

Perhaps you've already taken pices especially for this purpose. Let's e them! But even if you didn't, be re to scan your files for slides that ustrate our theme. You may have one e can use!

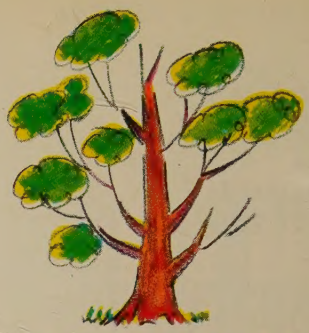
For each 35 mm. slide accepted, OGETHER will pay $25; for larger ones cepted, $35. So don't miss your chance contribute to this pictorial feature. et busy right now—before your caldar shows February 10!

READ THESE RULES CAREFULLY:

1. Send no more than 10 color transparencies. Color prints or color negatives are not eligible.
2. Identify each slide and explain why it is Methodist Americana.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 10, 1961.
5. Original slides bought, and all reproduction rights to them, will become TOGETHER's property. For their files, photographers will receive duplicates of slides purchased.
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

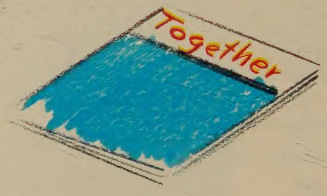
Youthful George Washington's militiamen once routed French forces here near Jumonville, Pa., where today young Methodists regularly gather to study and worship together. This is Methodist Americana!

Send to: **Methodist Americana, TOGETHER, 740 N. Rush St., Chicago 11, Illinois.**



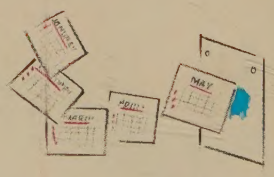
THIS IS A TREE. IT GROWS. ITS BRANCHES... ARE REACHING OUT.

THIS IS A CHURCH. IT GROWS, TOO. BECAUSE ITS PEOPLE ARE REACHING OUT.



ONCE A MONTH THEY REACH FOR... 'TOGETHER.' IT TELLS THEM

HOW THE CHURCH ... GROWS... AND GROWS. AND INSPIRES THEM



TO REACH... AND GROW. EVERY MONTH 'TOGETHER'

CAN REACH MORE PEOPLE FOR YOUR CHURCH

WRITE: TOGETHER CLUB PLAN FOR HELPFUL IDEAS

OUR ADDRESS IS: 201 8th AVE., SOUTH, NASHVILLE 3, TENNESSEE